GEO. A. FLOYD CO.
LIBRARY
1940
BINDERS
CINCINNATI, O.

A. M. D. G.

THE WOODSTOCK LETTERS

A RECORD

OF CURRENT EVENTS AND HISTORICAL NOTES CONNECTED WITH THE COLLEGES AND MISSIONS OF THE SOCIETY OF JESUS

VOL. LXVIII.

WOODSTOCK COLLEGE

1939

FOR CIRCULATION AMONG OURS ONLY

Digitized by the Internet Archive
in 2015

https://archive.org/details/woodstockletters6811unse

INDEX TO VOLUME 68

ARTICLES

	Vol.	Page
American Jesuits Salute Franco	2	103
Bells of Georgetown University, The	2	150
Christ the Worker	3	260
Georgetown Sesquicentennial, The	3	247
Homer On Park Avenue	2	114
Is Auriesville Ossernenon?	3	305
Mount Manresa, 1938 at	1	36
Non-Ignatian Retreats, A Discussion of	1	1
North American Martyrs, Devotion to the	2	138
Our Lady of the Oaks	3	280
Paint-Pots and Paradigms In Jesuit High Schools	2	143
Parthenian Academy of Fordham University, The	1	25
Pope Pius XII, These Letters and	2	160
Sullivan, Father Florence J., S.J.	3	297
Tertianship At Auriesville, The New	2	169
Travels of An Incunabulum, The	3	293
Woodstock Honors Andrew Bobola	1	7
Xavier Labor School, The	3	266

OBITUARIES

	Vol.	Page
Cassilly, Father Francis B.	1	60
Cohausz, Father Bernard C.	3	327
Cusick, Father Peter	2	179
Dockery, Brother Robert	1	64
Lyons, Father Charles W.	3	346
Saderra Maso, Father Miguel	3	355
Siedenburg, Father Frederic	2	187
Summers, Father Walter G.	3	339
Taaffe Father James A.	3	334
Thompkins, Father John J.	1	43

VARIA

	Vol.	Page
Alaska		
Holy Night in the Bering Straits	2	211
Random Reports from Father Anable, S.J.	2	207
Argentina		
Labor School at Asuncion	1	102
Austria		
Present State of Events, The	2	212
Story of the Suppression of Our Colleges	2	214
Belgium		
Jesuits in Military Barracks	1	83
Leagues of the Sacred Heart	1	85
California		
Short History of the University of San Francisco	2	196
Canada		
Visit of the Apostolic Delegate	1	82
China		
Alumni Banquet at Aurora University	2	220
Gratitude of the Chinese People to the Catholic Church	3	385
News of China: Letter of Father Haonisee	1	70
Old Jesuit Mission Property Discovered	2	221
St. Noel-Chabanel House of Studies, The	2	217
Spiritual Organizations at Aurora University	2	219
Cincinnati		
Jesuit Participation in the American Catholic Philosophical Association Convention	2	199
England		
Home-Coming of Father Lester to Osterley, The	2	221
Jesuits Learn of Their Origins	1	96
Egypt		
Official Praise Given to the Society	1	101
France		
Bringing the Mass to Country Parishes in France	3	388
Exhumation and **Recognitio** of the Jesuit Martyrs of the Paris Commune, 1871	2	226
Jubilee of Father Gustave Desbuquois	2	223
Parish Supply Service	1	97
Translation of the Body of Father Petit	1	99

	Vol.	Page
Germany		
End of an Era in Jesuit Education, The	3	389
Idaho		
Historic Church Burns	3	364
India		
Increase of Jesuit Missionaries	1	97
Jubilee of St. Mary's College (1889-1939, The	3	379
Mangalore Diocesan Eucharistic Conference, The	2	229
Iraq		
A Human Document of Much Interest and Less Importance	2	230
Italy		
Silver Jubilee of **Le Missioni della Compania**	3	385
Japan		
Silver Jubilee of the University	1	88
Twenty-Fifth Anniversary of the Catholic University	2	231
Maryland-New York		
Auriesville: Knights of Columbus Pilgrimage	1	77
Franciscan Chapel at Fonda	1	79
Several Celebrations in Honor of Saint Andrew Bobola	2	200
Massachusetts		
A Jesuit Comes Into Some Posthumous Publicity	2	202
Mexico		
La Buena Prensa Reports for 1938	2	233
Missouri		
An Indian Grammar	1	77
Father Lord's Revue Well Received	2	205
Oregon		
A New Bishop	3	368
Philippine Islands		
An Ateneo Alumnus Dies	1	81
Fr. Gisel's Address to the Philippine Science Convention	3	372
Rome		
Pope Pius XI Speaks Kindly of the Society	2	234
Spain		
Decree of Restoration of the Society	1	95
Missions in the Asturias	1	91
Ours at the Front and in the Rear-Guard	1	89

BOOKS AND PAMPHLETS REVIEWED

	Vol.	Page
Alfred Barrett, S.J., **Mint By Night**	1	67
Paul L. Blakely, S.J., **Looking On Jesus**	3	359
Andre Bremond, S.J., **Philosophy In The Making**	3	358
Terence L. Connolly, S.J. (ed.), **Coventry Patmore: Mystical Poems of Nuptial Love**	2	194
A. N. Fuerst, **The Systematic Teaching of Religion**	3	360
G. M. Godden, **New Spain** (p)	3	361
John V. Hinkel, **The Communistic Network** (p)	3	361
John LaFarge, S.J., **A Catholic Interracial Program** (p)	3	361
Francis P. LeBuffe, S.J., **My Changeless Friend** (23rd Series)	1	69
J. Ledit, **The Church Under The Swastika** (p)	3	361
Cornelius Lucey, **What Is Fascism?** (p)	3	361
Joseph Malaise, S.J. (trans.), **The Following of Christ**	3	359
Pope Pius XI, **Encyclical On Retreats** (p)	3	361
Maria Schulter-Hermkes, **The Family** (p)	1	68
Gene Tunney & John Toomey, S.J., **The Soviets At Flushing** (p)	3	361

(p) denotes pamphlet.

INDEX TO CONTRIBUTORS

	Vol.	Page
Barrett, Alfred, S.J.	2	169
Bok, J., S.J.	1	1
Brown, J. Robert, S.J.	2	150
Burghardt, Walter J., S.J.	2	114
Burke, Robert I., S.J.	2	138
Cantillon, Joseph F., S.J.	3	305
Dobson, Philip E., S.J.	3	266
Gleeson, Richard A., S.J.	3	297
Guterl, Lester F. X., S.J.	3	280
McMullen, Anthony J., S.J.	1	7
Moore, Thomas H., S.J.	1	25
Repetti, W. C., S.J.	3	293
Shalvoy, Mark, S.J.	1	36
Smith, William J., S.J.	3	260

The Woodstock Letters
VOL. LXVIII, No. 1

A DISCUSSION OF NON-IGNATIAN RETREATS†

J. Bok, S.J.

Tempora nos sumus, said a great writer of all time, the author of *De Civitate Dei*. The retreat master should make that maxim the motto of his retreat work. To give a vital, effective retreat, the retreat master must understand contemporary trends of thought and the needs of the times. He must be like the Angel of the Apocalypse, standing with one foot on dry, solid land, stepping with the other on the surging sea. The important basic-principles of *The Spiritual Exercises* must remain unchanged; but the presentation of these truths must be adapted to the ever changing ideas, desires, and postulates of contemporary man. To enter, however, intimately and deeply into the religious and philosophic trends of the masses is no easy task. Not only the religious, but the political, social and economic ideas must be taken into account.

Present day commentators and protagonists of *The Spiritual Exercises* of Saint Ignatius point out the

† This paper was read at the Retreat Convention, conducted and attended by Jesuits of the two Polish Provinces, at Lwow, Poland, December 27-28, 1934. The first session of three hours' duration was devoted to two papers and a very animated discussion on the essential elements of the Ignatian Retreat. The following session, at which this paper was read, was set aside for the consideration of Non-Ignatian Retreats. Translated from the Polish document for *The Woodstock Letters* by courtesy of A. M. Zamiara, S.J., Milford Novitiate, Milford, Ohio. (Editor)

following characteristics of modern man: a spirit of self-will and independence, impatient of restraint; a marked subjectivism; an extraordinary tendency to "experience" everything, pursuit of which (as the sole criterion of value) develops a religious impressionism; lastly, a strange attraction, at times, even an intense craving for mysticism, from which derive unhealthy developments in theosophy and anthroposophy.

These tendencies are operative in the men who attend our lay retreats, and exert a marked influence on the formation of the Catholic spirit. This force makes the Catholic life of today individualistic, liberalistic, subjective. These trends we must examine, because some of them are directly opposed to the spirit of the *Exercises*. *The Spiritual Exercises* place the whole Christ before the retreatant in a way that rouses and stirs the depths of the soul—in the *Regnum Christi*. But it must be granted that there are other ways of presenting Christ to the soul. The riches of Christ are inexhaustible. We should be glad that this is so, *dummodo praedicetur Christus*. The most noteworthy of these different ways, and the one most divergent from the method of *The Spiritual Exercises*, is the Benedictine Liturgical Retreat.

BENEDICTINE RETREAT

The Benedictines base their retreat not on the mere external ceremonies, rites and prayers of the liturgy, but on its internal spirit and essence. The foundation of their retreat is the dogmatic concept of the Mystical Body of Christ. To this Body we must not only belong, but be living, active members of It and share in Its Life. The Liturgy, accordingly, brings the retreatant to the source of grace: the Holy Sacrifice; to the channels of grace: the Sacraments, and it teaches and guides man's soul to live with Christ, to feel His nearness, to be united with Christ, to grow in Christ.

Hence, the Benedictine Retreat tries vividly to impress the retreatant with the beauty, power, and love of Christ, living in His Mystical Body, the Church; to awaken in him the sense of belonging to Christ, of being one with Christ, that Christ may act the more abundantly in his soul; to teach the retreatant to pray with the heart, as it were, and the lips of the Church by making use of liturgical prayer; to arouse thereby the desire to make this union with Christ firm and lasting through the fullest communion with the Sacrament of the Eucharist; to fill the soul with love of God and joy of spirit through a vital participation in the liturgy.

Father Bonaventure Rebstock, O.S.B., speaking of the results of the liturgical retreat, says:

> . . . The retreatant shall draw from the liturgy a vital realization of Catholic solidarity. He will understand the union with the Mystical Body of Christ into which we are born through Baptism. The liturgy clearly brings before us and explains the sources and basic motives for every kind of charitable and social work. In fact, it is from the liturgy that such work draws its dignity and nobility. Christian charity can never be more thoroughly understood nor more fervently practised than in the light of this principle and ideal: *Unum corpus. . .unus spiritus sumus* (*Ephesians*, 4.4)

ORATORIAN RETREAT

Berulle, Condren, Olier, and others, as Bremond notes, begin with the *theocentric* principle: "Look before all else on God, not on self and self's activities. Stand before the majesty of God in prayerful adoration, and open the soul to the rays of God's love; realize your entire dependence on God, and maintain that attitude of soul." This is Oratorian piety.

In contradistinction to this spirit, *The Spiritual Exercises* are, they say, *anthropocentric*: "Berulle tries to fashion and form an *adorer* of God; Ignatius, an *ascetic*." We Jesuits are accused of constantly looking to *man* in the consideration of the end: Creatus est *homo*; and around this *homo* is centered the whole retreat: ut laudet Deum, serviat, et per haec salvet

animam *suam*. This *homo* must descend to the abyss of sin, see the justice of God; but, again, the final applications concern *homo*: "What have *I* hitherto done, what am *I* doing, what ought *I* to do in the future"?

It is true that the personality of Christ, the King, appears in all His Majesty and attractiveness, but for this purpose only: to show *me* the way, to be *my* goal. Inflamed by the love of Jesus, I cry: Suscipe, Domine, *meam* libertatem, *meam* memoriam, *meum* intellectum. Everywhere according to the Oratorian viewpoint, is *homo*, everywhere the anthropocentric focus of attention. To Berulle, on the other hand, Christ is the most perfect adorer of His Own heavenly Father. . .To relive the affections of the Heart of Jesus, and in silent adoration to allow our souls to be filled with the superabundant, divine Love, ever ready to communicate Itself to us: this, according to Berulle, is the supreme school of Christian perfection.

DOMINICAN RETREAT

The Dominican Retreat enjoys great popularity today. It combines elements of the Oratorian and the Salesian Retreat with a substratum of philosophy, and envelopes the ensemble with the nimbus of the authority of St. Thomas. The following account is based largely on the classic treatise on Dominican Retreats by Father Benedict Nissen, a Dominican of Warburg.

Veritas is the motto and foundation of the Order of Preachers. By *Veritas* is understood not only the entire complexus of rational truths, but also the relation of the soul to God, as its origin. *Veritas* likewise means the truths of faith.

Finally, *Veritas* is Christ: and that, not only as a word dear to the soul, but a word that breathes love, as St. Thomas has it: *verbum spirans amorem* (*Summa* 1.43.5.2). The Holy Ghost, who is Love, begins and consummates the union of the soul with God. Because of the theocentric postulate, the Dominicans em-

phasize in their retreats the omnipotence and the love of God.

The Dominican retreat master delves deeply into the explanation of the divine guidance of the soul through the communication of grace. It is difficult to discover any sort of psychological or systematic procedure in Dominican retreats. Father Nissen says that the Dominican begins the Retreat with God and the universe. He presents the entire theological world of grace in its fullest light. He shows the attractiveness of grace in such dazzling brilliance as to "lift the soul to the heights of goodness, especially to a better knowledge and love of God." Against this background the evil of sin and its consequences appear in all their foulness. Thus is secured the rebirth of the soul. It is clear, according to Father Nissen, "that this effort to bring the soul to God, to awaken in it an intense love of virtue, to keep the fire—enkindled by the Holy Ghost—aglow in the soul, cannot be reduced to a method."

The procedures adopted by various Dominicans are next listed by Father Nissen. Some group the truths of the Retreat, in accordance with the Thomist system, around *Veritas;* others around the Incarnation; still others make the central theme consist of the Gifts of the Holy Ghost. Others, again, base the Retreat on the *Our Father,* or the mysteries of the Rosary. Father Albert Mary Weiss, O.P., the famous master of retreats, centers his reflections on the Epistles of Saint Paul. It sometimes happens that a Dominican will follow the plan of *The Spiritual Exercises,* imparting to them the spirit of his own Order.

FRANCISCAN RETREAT

In 1923 the Franciscans held a Retreat Conference at Wert, where they decided to continue the use of the Ignatian Retreat. However, when the skeleton of the Ignatian Retreat is clothed in St. Francis' seraphic love for the

Child Jesus and Jesus crucified, and presented in the atmosphere of the Saint's poetic attitude toward nature, the result is quite distinctive.

SALESIAN RETREAT

St. Francis de Sales was much devoted to St. Ignatius and often made the *Exercises*. His followers and imitators claim that he further developed and completed *The Spiritual Exercises*. The characteristic trait of the asceticism of St. Francis de Sales is a wonderful freedom of spirit. His aim is to make the spiritual life easier, less burdensome. He strives to eliminate all unnecessary impositions, even the impositions of needless methods. Of course, he is not one of those who would lead a spiritual life without method, but he would not insist on perpetually following the same method. He recommended as the most attractive and most fruitful form of prayer: the prayer of simplicity; that is, the peaceful and loving looking on God, feeling God, communing with God. So, too, the examen of conscience is broader and freer: the particular examen has not the important place that it holds in Ignatian asceticism; the general examen has as its object to keep the heart turned toward God.

The followers of St. Francis de Sales urge that in the Ignatian method there is little room for the love of God, whereas love is everything for St. Francis: the beginning, the motive, the way, the goal, the crown.

In judging the Salesian Retreat, one should note the historical fact that most of St. Francis' published spiritual advice was directed to St. Jane de Chantal and other holy women. St. Francis suited his direction to their particular needs and their character. St. Ignatius trained men, and there is in his love the impress of sturdiness and manliness.

WOODSTOCK HONORS SAINT ANDREW BOBOLA

ANTHONY J. MCMULLEN, S. J.

Woodstock has a heart, and in it Saint Andrew Bobola is securely enshrined in a special niche of admiration, respect, and devotion. This statement is made with caution, and yet with confidence; with caution, because Woodstock is not young and other generations of Jesuits have opened its doors to welcome other Saints of the Society. It would be rash to tempt their criticism of Woodstock's present enthusiasm. With confidence, however, because the Academy celebrated at Woodstock on November the eighth with warmth and elegance bids for a position of excellence in the honorable record of tradition. The register of community response was genuine and sincere. The facts speak for themselves.

During the Triduum of Benedictions in honor of Saint Andrew Bobola, the Academy was held in the Old Library where a magnificent *mise en scène,* made mellow and variable with controlled floodlights, enriched the occasion remarkably. A thirty piece concert orchestra, rehearsed unto virtuosity, provided musical interludes, as well as an overture and finale. Two papers and a rhythmical ballad recalled to the minds of the community the story of Saint Andrew Bobola, and fixed it forever in their hearts. The martial, manly music, provided by a Glee Club of forty members, stirred the souls of those whose minds had been thrilled by the heroism of the Saint's martyrdom.

That is Woodstock's confession of its sentiments after the Academy was concluded. There is no way now of preserving the music and the song. But the papers and the poem should pass into the records of the *Letters.* The documents follow in the order in which they were read.

SAINT ANDREW BOBOLA

JOHN F. LENNY, S.J.

It was 1702. The Reverend Rector of the Jesuit College at Pinsk, in Poland, was worried. Funds were low, and the Ukrainian Cossacks were once more invading Lithuania. Being a good man, he betook himself to prayer. In prayer, he wondered upon whom he should call in particular to take up his cause, (probably, like most of us, scarcely thinking of appealing to a Jesuit). Suddenly, in his room, an unknown Jesuit appeared, and said: "Why don't you take me as your Patron"? The Rector (apparently not startled at the unannounced apparition), asked: "Who are you"? The visitor replied: 'I am Andrew Bobola, put to death for the Faith by the Cossacks. Search for my body. I will be the Patron of your College."

The Father Rector did search; but Andrew had to appear a second time and tell him where his body was. Bobola's remains were found in the vaults under the Church. The body was perfectly preserved, pink and glowing with health, although the Saint had been martyred forty-five years before. This miraculous preservation has lasted until the present day.

The Reverend Rector's question: "Who are you"? is our question also. Passing over the roster of other Religious and lay folk who met Cossack hate, forty-eight Jesuits were murdered before Bobola and twenty others after him in the unhappy land of Poland. It is not, therefore, surprising to find that notices of our Saint were forgotten. The details that are extant about his life are few, because Bobola was not a Saint from his mother's womb. Furthermore, most of the official records of our Houses in Middle Poland and White Russia went up in the smoke of the buildings during times of persecution.

Andrew Bobola was born in 1591 in Lesser Poland into a noble family; as the Breviary would phrase it, "*ex stirpe nobili natus*." However, the presence of four bandits in the family during the late thirteenth century, and of two more bandits and three murderers much closer to his own time, suggests that Bobola was not too far removed from the upper or lower middle classes. But whatever the faults of his family, they kept the Faith all through the centuries, and generously constructed our Houses in Vilna, Warsaw and Cracow.

From 1591 to 1606 there is nothing to record of Bobola except the pious musings of pious biographers. In 1606, he entered a Jesuit school, probably the Academy at Vilna. We are sure of two things about his school-days: first, that he was a solidly built boy with a strong constitution that lasted almost until his death; secondly, he was ardent and impetuous. In fact, he seems to have been what fond teachers imagine the normal four-square American boy to be: strong, tough, full of life, with all of a boy's enthusiasm, and with a flaming purity that was his all his life. There is little in the known record to justify a picture of him with bated breath and clasped hands, wafted aloft in clouds of incense. Another point of note in his school days is strange: he became quite proficient at Greek; stranger still, he found great use for it. In later life he converted many schismatics through his ability to translate the Greek Fathers, and to quote from their works.

In 1611 Bobola applied for admission into the Society. His father, foreseeing the extinction of his line if Andrew entered religion, put up some resistance, but finally yielded. The lad was accepted, *sine ulla difficultate* (as the Latin says), and entered the Novitiate at Vilna (which his grandfather had erected), on July 31, 1611. August 10th was his Habit Day; and on July 31, 1613, he pronounced his First

Vows. Bobola followed the regular course of Jesuit studies; Philosophy at Vilna from 1613-1616; regency at Brunsburg and Pultosk from 1616-1618; Theology at Vilna from 1618-1622. There is a pious legend that he was a brilliant student of theology, and that he taught theology for a time. This may be pious, or not, but it is certainly a legend. The facts are these: although in *Major Course* throughout Theology, Bobola did not defend theological theses publicly, a departure from custom which suggests that his passing mark in the third year examination was not superlatively high. Bobola took his *"ad Gradum"* examination on July 26, 1622. Three of the four examiners gave a negative vote (a rather convincing majority), and—as one biographer remarks, rather quaintly,—"the career of university professor was forever closed to him." Bobola was ordained on March 12, 1622, the day on which Saints Ignatius and Francis Xavier were canonized.

Tertianship passed at Niewiez from 1622-1623. Once more some solid facts come to light. The tertianship reports provide an accurate description of his character at this time: he was still impetuous, a stubborn fellow, at times, who could see no other way but his own, a bit impatient and domineering. These were all faults of an ardent and zealous soul. Although an excellent preacher, he was but a mediocre catechist; due, no doubt, as a biographer says, to his impatience with detailed work and dull listeners. However, in all justice, it must be said that in later life he became a master catechist.

Bobola's religious life at the time was fervent, but not perfect. He had a tendency to neglect, at times, those small rules which are the annoying and tremendous trifles in Jesuit life. He was never, however, a mediocre man. He kept his ideals high, and through the years did rid himself of most of his defects. Superiors, insisting on a more complete conquest of his remaining faults, delayed his last vows.

Bobola was now through with the full Jesuit course, and impatient to begin the active life. University work was closed to him. He had the gifts of a great missioner, and was eager to be off and in the field. The *Status* came. Father Bobola was assigned to remain at the Tertianship for another year, as Prefect of the Church. This office was definitely a "blow" to him, and he found it impossible to hide his disappointment. The old Latin chronicle eloquently records: "*. . .accepto nuntio de manendo Nesvisii, afflictus erat.*" Quite a human fellow!

However, with characteristic energy, Bobola set to work, and soon was completely engrossed in preaching, confessions, missions in surrounding towns, and Church functions. His reputation as a preacher circulated throughout the Province. The next year, 1624, Bobola became one of those rare men who have two Rectors competing for him. The Rector of Vilna won out, and Bobola went to the Professed House at Vilna. There he busied himself as before, with the additional office of Sodality Moderator. Bobola made this Sodality into an admirable combination of a St. Vincent de Paul Society and modern Catholic Action. Three times the plague descended upon Vilna, and each time Bobola was there, working night and day, apparently without even the after-effects of a headache. This little Pole was a rugged individual.

His last vows were pronounced on June 2, 1630, climaxing a very interesting little episode. The Provincial wrote to Father General Mutius Vitelleschi, and requested the Solemn Profession of the four Vows for Father Bobola, despite the fact that the Saint had failed to pass the "*ad Gradum*" examination successfully. The extraordinary request was based on Bobola's great abilities as a preacher and administrator, and on his heroic efforts to overcome his remaining defects. The General replied that the ordinary three Vows were sufficient for a man who had not weathered

the "*ad Gradum.*" The Provincial countered with a second request. The General again refused. The Provincial wrote a third time, adding to his own pleas the favorable testimony of two former Provincials. The General was weakening, but persisted in his denial. There was, however, an inquiry after more detailed evidence of Bobola's *facundia* and administrative accomplishments. The Provincial apparently supplied the necessary affidavits and facts, because Father General finally acquiesced in the petition. The whole affair had consumed all of three years.

Immediately thereafter Bobola's missionary career began, and was carried on, with few interruptions, until the time of his death by violence. From 1630-1633, Andrew was Superior at Bobruisk, a little village in White Russia. Bobola found his House without even a chapel. He left it with a fully equipped Church and school. His Provincial had not been wrong about his administrative abilities.

From 1633-1636, he is *Operarius* at Plock. From all indications, it appears that Bobola merely stopped off there on his way to Vilna, and was told that he was to "*expectare destinationem.*" He waited there for two whole years. The remainder of 1636 was spent at Varsavia in the capacity of preacher; thereafter, until 1642, Bobola worked as High School Prefect, first at Plock, then at Lomza. In 1642, Andrew Bobola returned to Vilna, as a point of departure for Pinsk. With the exception of a brief interlude of a few years at Vilna in order to regain his spent strength, he passed the remainder of his life in and around Pinsk.

Bobola was now in the prime of life and we are in possession of an authentic description of his physical appearance. He was rather small and quite stout (in fact, Bobola's Cause was first rejected by the Sacred Congregation on the grounds that he had been too stout to be a saint). The Latin chronicle says that he was "round as to body and face, with full

cheeks and nose, both a bit red, and a short grey beard. A good bit of his black hair was still left on his head."

His people at Pinsk were religiously illiterate. At his arrival they were hiding in the forests for fear of the Cossacks. They knew of Baptism and had received that Sacrament. That, however, was the sum of their religious knowledge. They did not know the names of the Three Persons in the Trinity, nor the Creed, nor the *Pater Noster*, nor anything about the other Sacraments. Catholic mysteries presented no intellectual difficulties to them. They were ignorant of their existence. Bobola set to work, instructing and preaching. He lived with them in the woods, sharing their life as every effective Apostle must. Not only did Bobola make good and well-educated Catholics of these people, but he also won over many schismatics and heretics in the surrounding towns. He became known abroad as the "Snatcher of Souls." In fact, Bobola was too successful. The Cossacks marked him out as a man who must leave that territory or this life, or both, as soon as they could get around to it.

Here at Pinsk, in the midst of this zealous, active life that he loved so much and knew so well, we must leave him. This stout, little man with the iron constitution was living and laboring well. Mellowed by years and experience (but still not perfect), still impetuous but ever zealous, he turns resolutely to the martyrdom that he knows awaits him if he stays. And he stays. He had lived as a real Jesuit should. He was determined to uphold the Jesuit tradition when it came time to meet his God. For come what may, with God's grace, when the crisis threatens, the sons of Ignatius know how to die for Christ.

THE MARTYRDOM OF SAINT ANDREW BOBOLA

LAWRENCE C. MCHUGH, S.J.

No esthetic appeal glorifies a martyrdom in the

making. On the part of the persecutor it is usually an adventure in cruelty, always a study in iniquity. For the victim there is no exultation in the rack, no romance in the scourge; there is no poetry in mutilation, no pleasure in pain. It is only when we view the ordeal *Sub specie aeternitatis* that martyrdom becomes something beautiful, something we half-fearfully wish might be our privilege. It is our faith that piles significance upon human butchery, and realizes in the prey of the executioner another image of the Immolated Lamb. It is our knowledge of grace triumphant over sin, pain, and death, that softens the thud of the blow, the crack of the whip, and creates for us a vision of beauty where bare humanity sees only that which is hideous.

I need some such apology as this when I undertake to relate the gruesome details of the Martyrdom of St. Andrew Bobola. For when the Sacred Congregation of Rites declared this man an authentic witness of the Faith, it added in its decree: "Only rarely, or perhaps never, has so cruel a martyrdom been investigated by this body." This is not ecclesiastical rhetoric, Bobola was a martyr in the spine-chilling sense of the word. Listen then to his Design for Exquisite Pain, or rather, Design for Christian Dying.

It was on the fifteenth of May, 1657, that a band of Cossack horsemen thundered into the city of Pinsk, where Ours had a college; and it was in a nearby town that Father Simon Maffon, a member of the community, fell into their hands, to show forth in his body an augury of the fate that awaited Bobola, chief object of the Cossack expedition. Maffon was crucified, blinded, partially flayed, and beheaded.

Bobola spent that day at Janow Poleski, not far from Pinsk, whither he had retired to escape the persecutors. The next morning he pushed on to Poredilno to say Mass. Meanwhile, a detachment of Cossacks, disappointed at not having apprehended him

in Pinsk, rode out to Janow in search of the so-called "Snatcher of Souls." Pursuer and pursued met face to face, near high noon, midway between Poredilno and Janow. From the Cossacks came wild whoops of joy as they sighted their quarry; from Bobola, the action that set the motif of his passion. Stepping down from his carriage and lifting his eyes upwards, he several times cried aloud, "Thy Will be done." Then he turned to his captors, who by this time had dismounted and surrounded him with ferocious good humor. At first they seem to have treated the priest with some show of consideration, magnanimously offering him freedom if he abjured his faith and embraced Orthodoxy. Or perhaps they merely sought occasion to work themselves into a fury; for his refusals soon broke through their mask of friendliness, and sent the Cossacks off into a blast of menace and blasphemy, punctuated by a sabre-cut on the shoulder. The martyr sank to his knees under the force of the blow. The first blood of the sacrifice drenched the living altar.

Sight of blood only roused the soldiers to a greater rage; roughly jerking Bobola to his feet, they hustled him into a clump of trees beside the road. Here, partly stripped and tied to an oak, he was mercilessly beaten from head to foot. When they tired of this arduous pleasure, the torturers conceived a new plan to render their victim more like the Master he professed to serve, and Whom he all the while exhorted them to reverence. It was decreed that Bobola should wear a crown. But there were no thorns growing in the brush! Cossack ingenuity had an old-fashioned answer to that problem. Cutting pliant twigs of oak and willow, the soldiers soaked them in water; then plaiting the shoots into a crown, they fastened it upon the head of the saint, seesawing the sharp ends of the twigs to and fro across the flesh until the bones of the skull were laid bare. It could be left to the wet mass to shrink in drying and thus cause further pain without human assistance.

But the crown was not bound so tightly that there was danger of crushing the head. For the Cossacks, self-styled zealots in an Orthodox religious crusade, had no desire to kill their prey hurriedly. He must be brought back to Janow, to be shown as a trophy to their companions in the hunt, who surely deserved a fair share of the bloody sport. It was with this thought in mind that the Cossacks next turned their devilish brains to the task of conveying Bobola to Janow, nearly three miles away, with the greatest possible inconvenience, short of immediate murder. A rope, therefore, was knotted about his neck and tied to the saddle of a horseman on either side. Then the parade started off at a sharp clip while Bobola, already faint from loss of blood, ran between the riders. One brute followed on behind, brandishing a battle-axe, which he beat flat against the martyr's back whenever, in an excess of exhaustion or breathlessness, he flinched upon the way. As the unholy procession swept into Janow, the pace quickened to a gallop. Bobola fell and was literally dragged by his neck to the public square, while his captors roused their partisans with wild shouts of "Bobola! Bobola! The Snatcher of Souls! Caught at last."

The priest was immediately led before a certain Assevoula, leader of the Cossack company, for a further examination. But the examination became an exhortation, as Bobola pleaded with his captors to do penance for their sins. The chieftain, enraged, lifted his sabre to split the martyr's head. Bobola, however, stepped aside quite instinctively, and lifting his right arm to ward off the blow, had his hand nearly severed above the wrist. This new shock to his system, coming upon an already outraged nature, sent him tumbling to the ground. A second vicious cut, as he fell, inflicted a deep wound upon his foot. Assevoula, taking no further notice, stalked off and left the pitiable figure in the dust to the mercies of his guards. Even

as the officer departed, one villain, seeing the prostrate man lift his gaze to heaven, bent downward and with a quick twist of his dagger gouged out Bobola's right eye.

While Bobola lay there befouled with dust and blood, a Cossack's idea of a Roman Holiday was planned for his remaining hours on earth. For although he had already endured more than could most men of sixty-six, what had gone before was little more than a prelude to the orgy that followed. Near the square was a public slaughter-house, and thither the soldiers determined to carry their victim, in the hope that there they would find the most suitable instruments for their diabolical enjoyment. Accordingly, they dragged the saint by his feet into the butcher shop, where they stripped off his remaining garments and flung him upon a rough table used in scorching the bristles off pigs. It was their intention to treat him, too, like an unclean animal, only they would have the advantage of scouring the Jesuit "pig" alive. Pine torches were set burning, and as the flames played relentlessly over all his limbs, his chest and sides, the Cossacks reiterated their demands that the priest renounce the Faith. During the inhuman ordeal Bobola only continued to protest aloud both his faith and his willingness to suffer for it. One brute, annoyed at his patience, smashed his fist into the face of the martyr, knocking out two teeth. The torture of flame was continued until the skin actually hung in shreds from parts of the body. Finally Bobola was hung head downward, from a rafter of the shop, again in imitation of a butchered pig. The Cossacks laughed to see the convulsive shudders and writhings that contorted the swaying frame of the martyr, and jested with one another that a Polish swine could dance so well.

Such an interlude of mere mockery could not last, so long as life remained in the tired body and fury

in the Cossack breast. Bobola was cut down and again stretched on the table. One soldier now observed that the priest had only a small tonsure and determined to fit him with a larger one. The idea met with an enthusiastic reception. A circular cut was made on the top of the battered head with a sharp knife, and the scalp torn roughly away. Meanwhile, in further mockery of the priesthood, other members of the mob seized Bobola's hands, and pretending to wipe away the consecration of the holy oils, scraped back the skin, and charred the raw pulp beneath. Incidentally they tore out some of the muscles and cut the joints. Still the victim gave no outward sign of his intolerable agonies.

The schismatics, however, were determined to wrench cries of mercy from the dying man at any cost. There was still one thing lacking to this priest; he needed a chasuble to cover his nakedness. It was therefore decided that Bobola should have a chasuble, provided from his own hide. The soldiers then rolled him over on his face, dug on his skin the design of a chasuble, and tore the covering bodily from his entire back. Next they poured finely cut straw over the quivering surface, and turning the saint once more face upward, they viciously ground his body against the rough table top. The straw burrowing into the raw interior of the flesh, acted like a million needles, while at the same time it effectively staunched the flow of blood.

Now, at length, the brutal tormenters stood back and admired the hideous wreck they had made of a man—a man in exquisite agony, still conscious and praying audibly. A murmur of disappointment went through their ranks. This broken hulk still looked a bit human. That would have to be remedied. So Bobola's ears were crushed and mangled, his nose bashed in and cut off, and his lips severed. Now, in truth, the Cossacks started back in fright at sight of the monster they created. But it was only mock fright.

Nothing in that reddened and half-roasted shell stirred a drop of pity. They only jested that it was a harmless dragon that had no claws; so forthwith they fashioned claws from pine-splinters, and forced them beneath the fingernails and toe nails of Bobola.

During these three hours of torment Bobola never stopped praying audibly, invoking Jesus and Mary unceasingly, praying for the conversion of his foes. Finally they, wearied of his patience, maddened at their inability to wrench out a single plea of mercy or to still his exhortations, decided to rid him of his tongue. After a lengthy argument they found what seemed to them the most nerve-shocking way to manage this final thrust. A large incision was made in the back of the neck, a pair of pincers was thrust through the gaping wound, and the tongue yanked out by the roots to be stamped upon the earth. The terrific shock seems to have brought a merciful oblivion upon Bobola at last, and he lost consciousness.

Just how the saint died after this climax of devilish torture is not clear. One account says the living body was cast on a dungheap where a Cossack officer pierced the heart with a sabre; another says the body was hung from a beam in the square, cut down and pierced; a third account says death ensued when a spike was driven into the heart. Father Thurston says that when the tongue had been rooted out, an officer entering the shop by chance, ordered the victim to be despatched. Bobola was forthwith decapitated. Certain it is that in the evening, after the Cossack cavalry had departed, some Catholics gathered the remains and placed them in the church at Janow. Two weeks later the body was interred under the high altar of the church at Pinsk, with the simple inscription: *Pater Andreas Bobola Societatis Jesu A Cosacis Ianoviae Occisus.*

These details are known from the depositions of over two hundred eye or ear witnesses of the murder,

It might be urged that there is little value in the testimony, since none of it was recorded until at least fifty-five years after the events took place. However, the body, which is incorrupt to this day, bears unique witness to the truth of almost every detail, despite the vicissitudes of two hundred and eighty years. The story of that body, from its miraculous rediscovery in 1702 down to its recovery from the Bolsheviki in 1923, is a tale worth the telling in itself.

But it is time to close this account. It would be pointless to moralize on the glory of this Jesuit who will be, it is piously hoped, the patron saint of Poland before many years have passed. No moral need adorn his tale; no harangue need encourage us to emulate his virtues. It is enough to remember that this heroic Witness to Christ was given by one of our Company, and to be proud that this man was our Brother.

TO SAINT ANDREW BOBOLA, S.J.

LEO G. MONAGHAN, S.J.

A Man, Who was more than man, once walked
For a space in Galilee.
There were some to love Him, but many to hate;
And His Blood dripped from a Tree.

And the Tree towered, and its great arms curved
'Round all lands beneath the sun.
And alone through its black boughs may men see
A joy beyond joy, and the peace that will be
When the day of the world is done.

But to proud men the Tree is a Tree of shame,
And to wise men, a stumbling block;
They have hated and feared with the Pharisee,
And broken their brains on its mystery,
As blind seas break 'round a rock.

On a thousand shifting fields of war,
Through each slow century,
The strife of Galilee flamed anew:
The deathless struggle of false and true,
The war of the many against the few
Who clung to the foot of the Tree.

Cruel, bearded giants foamed down from the North,
And high in each prow rode Death.
They sat them down to a devil's feast,
While Britain quivered. And up from the East
Rolled swift, brown hordes that never ceased.
All Christendom held its breath.

But the Tree that was planted on Calvary,
And drank of the Blood of God,
Flourished and grew—full fair to see.
For a gallant, Christly chivalry
Gave of their life blood joyously,
To water its holy sod.

And so the heathen was beaten back
Through thrice five hundred years;
All Christian homes knew peace at last,
Beyond the pale of tears.

But yet, as with some giant oak,
That no North blast can fell,
The slow-toothed worm will creep within—
So the Church of Christ saw decay begin,
Saw its prime boughs fall, and the rest grow thin.
And the end no man might tell.

Then swift on the heels of heresy
The heathen hordes awoke;
And men saw Christians butchered,
And Christian homesteads smoke.

The peasant farmers at their ploughs
  Saw the Eastern sky grow black,
Saw men, like wolves, from the wind-swept steppes,
  As some old dream, come back.

Poor, broken Europe watched the flames
  Gather about men's home.
All watched the Cossacks raid and roar,
With Tartars screaming on before,
While Poland held the distant door
  Into the house of Rome.

Poland, along the border roads,
  Fell, beaten to her knees—
Like Richard with his cry of brass,
Like Alfred, cowering in the grass,
Like Roland in the bloody pass
  Inside the Pyrenees.

Honor was Poland's morning bread;
  Pain was her evening meat,
Like Joan, at morning riding free—
With silver arms and guardmen three—
At evening, held up high to see,
  With faggots at her feet.

But "Lo, I am with you all the days
  Even to the end of the world":
Eternal Truth had left these words.
Now, with the ring of clanging swords,
They smote one heart, like a minstrel's chords,
  And his battle-flag unfurled.

One of a dedicated band,
  Hewing with might and main,
Bobola, Son of a warrior-Saint,
  Fought the old fight again.

Again Loyola seemed to live;
  Xavier to range the land.
A Campion was back to lead
The ancient war for the ancient creed.
A martyr reappeared, to bleed,
  But not on Roman sand.

The losing fight was winding up,
  Scarce sooner than begun.
Swift and sure though the race he ran,
Heresy hounded down the man,
  And all he'd do, seemed done.

He felt their lashes on his back;
  His feet shrank from their flame.
With mercy, in a black eclipse,
He saw the sneer that curled their lips,
  But in his heart—the Name.

Blinding and mad, the storm of pain
  Broke on him like a sea.
He only knew that God had died
  For Cossacks on the Tree.

The things of Christ were in his head,
  Credible, dear and plain.
But nearer than the close air comes,
Bigger than hills where thunder hums,
Throbbed louder far than kettle-drums,
  The giant fact of pain.

Through torment, stretched like fog across
  That bloody field, he trod.
He saw the Cross, simple, stark;
And, like lanterns in the solid dark,
Upon their souls, like coins, a mark
  Stamped: In the Name of God.

Christ's Name—the only, holy sound
In all that nameless hell—
Like the huntsman's faint—clean call at morn,
Or the silver tremble of Roland's horn,
As if o'er a battle-field were borne
The chime of a sacring bell—

So hung, on the Martyr's lips, Christ's Name:
One slender, lingering note,
From a giant heart and a spirit high,
A challenge from one unafraid to die,
The age old Christian battle-cry.
And they tore his tongue from his throat.

Then, all along that wild frontier,
The winds and freezing rills
Caught up the Name, like chants that sing
Of brave men dying in a ring
About an old and wounded king
At evening in the hills.

Thus, at the foot of Calvary's Tree,
Which is the Church of God,
Bobola sank 'neath the knives and whips,
With Christ's fair Name on his battered lips.
And his blood renewed the sod.

The lonely Tree he had found alone,
The Tree the Christian knows,
The shameful cross-piece, like a key
That opens the doors of mystery,
The Tree that ever grows,

Its bare wood rising like a tower,
The stem straight as a mast,
Stiff as a keel in seas of air,
The final post against despair,
The roof-tree in the high hall where
Men shall come home at last.

THE PARTHENIAN ACADEMY OF FORDHAM UNIVERSITY

THOMAS H. MOORE, S.J.

It all began with cookies and coffee and the *Prima Primaria*. It has brought us through Mexico and Marxism and World Peace and Workmen and, of late, through the Spanish Civil War. The next thing you know, it will bring us into Marriage before five thousand people in twelve different halls and auditoriums.

For on Sunday morning, December 9, 1934, Fordham University and its affiliated Sodalities celebrated the 350th Anniversary of the *Prima Primaria* with a Solemn Pontifical Mass and commemorative sermon in the University Church on the campus. More than sixty priests attended the Mass within the Sanctuary, while beyond the altar-rail knelt a distinguished body of student representatives from brother- and sister-institutions. These welcome guests were invited delegates from almost all of the Catholic Colleges in the New York Metropolitan area, as well as from Boston College, Holy Cross, and Loyola College, Baltimore.

After the chapel ceremonies had been concluded, the members of the Fordham Sodalities entertained the delegates in the students' dining hall. Enthusiasm evolved with each succeeding course. The college men and women fraternized quickly and amicably. With the advent of the cookies and the coffee came also the express wish that more intercollegiate gatherings of this spiritual and social character be planned and held. Student voices had become articulate. The *hint* had been dropped at Fordham. When they dispersed in late afternoon, the students were aware that they had left behind them an excellent impression and an excellent idea.

Among those in favor of fostering such intercollegiate meetings was the Reverend Aloysius J. Hogan, S.J., then President of Fordham University. It was under his direction that the Parthenian Academy was born. Its official baptism as such, however, was to be celebrated at a later date.

No organization ever began with less "organization." The first plan was to unite some of the Catholic Colleges for men and for women within the metropolitan area, in order to conduct a symposium or two on some current question of interest to the intramural Sodalists of each college represented. The symposium plan was selected because of the success which the college Sodalities in Buffalo had attained in this form of activity. It was also recognized that the participants in the group would serve as a nucleus around which could be built a commendable atmosphere of reciprocal good-feeling, cooperation in Catholic Action, and a more intimate friendship on the intercollegiate level.

Accordingly, invitations to gather at a preliminary conference of delegates, to decide the topic and details of a proposed symposium series, were forwarded to several Catholic Colleges, metropolitan in character, if not on the basis of strict geography. The institutions with which contact was thus established were: the College of Mount St. Vincent, N.Y.; New Rochelle College, New Rochelle, N. Y.; the College of Saint Elizabeth, Convent Station, N.J.; Good Counsel College, White Plains, N. Y.; Notre Dame College, Staten Island, N. Y.; St. John's University, Brooklyn, N. Y., and the Downtown Schools of Fordham College, Woolworth Building, N. Y. The responsible administrators in each college were enthusiastic in their replies, and delegated the more representative members of their student body to attend.

The initial conference, in 1935, started auspiciously enough. It was immediately and unanimously agreed that whatever topic was chosen for the symposium,

the series should be presented once, at every participating college, during the season of Lent. And then the fun began. If there is anyone who still believes that Catholic College students, especially those under the tutelage of religious institutes, matriculate in a monastery garden or a convent cloister, segregated and isolated from the persistent problems of the Church in the modern world, a perusal of the records of that first meeting should dispel his illusion forever. Every delegate had a good topic to suggest and a better argument to urge its adoption. The index to *America* for that year was less complete than the catalogue of symposium subjects, proposed, opposed, and defended on the floor that Sunday afternoon.

After three hours of intelligent discussion, smartly elaborated and eloquently argued, a compromise satisfactory to all was finally reached. Two groups were formed: one, to handle the question of religious persecution and American "intervention" in Mexico, (at that time much to the forefront of the news) ; the second, to undertake a thorough study and present a critical condemnation of Communism. A Fordham Sodalist was entered in each group, which then consisted of two college men and three college women.

At that same historic conclave, the following plan of organization was adopted, and has been in successful operation continuously since that date. Each participating college is responsible for the selection of its student speaker, as well as for the presentation of the symposium on its own campus. In some colleges the student representative is appointed by the Sodality Director; in others, an elimination contest is conducted wherein many compete for the honor of representing the college.

When the student has been officially designated, the Moderator of the Parthenian Academy assumes the office of directing the composition of the speech. An appropriate bibliography is assigned, and a brief out-

line of a particular phase of the general subject provided. Cooperation of all the speakers in each group with a single Moderator facilitates the correlation of the individual papers in such a way as to guarantee a comprehensive and integrated survey of the question proposed for discussion. Only a Moderator in touch with all the participants can keep the speeches, *omnes et singulae*, within a predetermined time limit. The Symposium is presented during the season of Lent, once on the campus of the participating colleges, which, accordingly, alternate in the host-guest relationship. To avoid conflicts of date, the Moderator of the Academy assigns a week to each college, consulting individual preferences and convenience, if possible, and then allowing the responsible authorities to determine the day and the hour.

In 1936, the two groups, discussing Mexico and Marxism respectively, spoke to moderately large and sympathetic audiences in ten different collegiate auditoriums. The idea was new, if not novel, and it was to be expected that interest and enthusiasm would grow gradually with each successive presentation. It was wiser to let the symposium idea speak for itself, rather than to push it in a way that might injure the delicate fabric of intercollegiate relations. When the speakers had completed that first tour of the campus world, it was universally agreed that the experiment had proved itself to be worth the labor involved, and deserving of perpetuation.

The foremost student leaders of nine Catholic colleges had been pooled together in one unit, and had worked together in an atmosphere mutually stimulating and congenial. Sincere friendships were formed; a consciousness of solidarity in purpose and energies developed, and a new horizon of healthy broadmindedness offered fresh perspective to previously intramural minds. It was obvious that anything like an exclusive parochialism, under the guise of a pseudo-loyalty

to one's *Alma Mater,* could not long withstand the warmth and worth of intimate cooperation in the field of Catholic Action.

It was then determined to erect the Symposium series into an annual affair, and to incorporate the speakers of each year into a permanent intercollegiate honor society. A symbolic key, as a memorial of participation, was designed to be presented to each member of the society. The resultant group was baptized with the corporate title: *The Parthenian Academy of Fordham University,* in recognition of the Fordham Sodality of the same name, the oldest unit among the pioneer participants.

In December, 1936, another preliminary meeting was held on the University campus to draw up plans for Lent, 1937. St. Peter's College, Jersey City, N.J., sent delegates to this conference, thereby raising the number to the full complement of ten. It was the intention of the Moderator that at least one unit should discuss the tangled issues of the Spanish Civil War. It remains on the record, as an indisputable proof of the pernicious power of Red propaganda at that period, that some thirty or more Catholic College students in the "upper brackets" were pollyannish and pusillanimous, definitely afraid to assume a determined attitude on that controverted question. Instead, one group elected to discuss *The Church and Peace;* the other, *The Church and the Worker.* Each presentation of the Symposium series was well attended. It was clear that a deep interest in the Academy was developing in all of the colleges.

In 1938 both groups spoke brilliantly and effectively on the Spanish Civil War. The presentation of this topic in the face of conflicting propaganda and muddled public opinion has been the best effort of the Academy to date, and the most certain augury of its promising future.

Each college was intelligently and enthusiastically in favor of Franco and the Nationalist Movement. Much documentary material had been gathered in the interim between 1937 and 1938 and was made available to the speakers. All felt that something definite ought to be done to counteract the Red propaganda of the press and other agencies of information successfully indoctrinating even Catholics with half-truths and lies. It was also agreed to allow questions from the floor at the close of each Symposium, a bold innovation that made necessary a more comprehensive study of the question and a versatile mastery of the facts and history involved.

The most successful stand in the 1938 intercollegiate tour was made at St. Peter's College in Jersey City, thanks to the able efforts of the Sodality Moderator and his Scholastic Assistant, who provided an appropriate setting for what the student speakers had to offer.

Upon the walls of the gymnasium-auditorium were mounted ten gigantic poster-boards (8'x4'), displaying more than five hundred documented photographs of the battle-fronts, and of the liberated areas which Red desecration and hooliganism had previously ravaged. Four exhibits in the lobby presented an extensive collection of "Literature on the Left," as well as a companion display of "Readings for the Right"; a third unit effectively exposed the inflated propaganda about the Barcelona bombings by authentic proof of legitimate military objectives within the municipal area; the fourth panel contained, as a feature, some fifty-six letters from United States Congressmen, two of whom qualified their much publicized (and perverted) Greeting to the *Cortes* in Barcelona, the rest retracting their signatures unequivocally. A "Chamber of Horrors" was erected in the balcony, exhibiting frightful photographic enlargements of the horrible dismemberment of the bodies of innocent laymen and

religious whom the Marxists had marked out for liquidation.

Free copies of *America,* a program, and an ample question blank were distributed to each of the 1500 persons who packed the hall to capacity. Upon the platform proper hung the only Nationalist flag in the United States (at that time), flanked by an autographed portrait of General Franco, and an advance painting of the newly adopted official seal of the Nationalist Government. Above this display, painted in bold letters, was a large scroll, containing the words: *Arriba Espana,* the slogan of the counter-revolution. The overture, musical interludes, and finale were reproduced over an amplification system from phonographic records, imported from Salamanca, playing the National Anthem of Spain and the official martial airs of the Franco forces.

The Honorable Ogden H. Hammond, United States Ambassador to Spain, 1925-1929 (a banker in business, a Protestant by persuasion, and a Republican in politics), presided as Chairman for the evening. More than one hundred and fifty prominent "Insurgents" were present; including (*incognito*) the entire (unrecognized) Nationalist embassy delegation to the United States; the official personnel and a large portion of the membership of the *Casa de Espana,* a cultural society of élite Spanish emigrés, engaged in commercial and professional activities in America; Dr. Francis X. Connolly, Fordham Professor, and Editor-in-chief of the bi-monthly magazine, *Spain;* Captain John Eoghan Kelly, U.S.A. (an engineer by profession, a Presbyterian by stock, and a patriot by preference), who has since become a valued contributor to *America* on the subject; and several other important personages, both clerical and lay, from the publication and platform fields.

The St. Peter's meeting of the Academy received ample coverage by the metropolitan newspapers, due,

perhaps (and by design), to the prestige of Mr. Hammond. The new Catholic Pictorial Monthly, *Action*, dedicated a two-page spread to seven selected photographs, portraying the decorations, the crowd, and the participants. The following was its smart comment on the affair:

> Catholic college men like their sports clean, their hamburbers hot—their news straight. Catholic college women like their styles simple, their perfumes pure—their news straight. Result: co-educational cooperation in ferreting out facts. Each Lent Metropolitan B.A.'s band together under the aegis of Fordham's Parthenian Academy, solicit information, ponder propaganda, evaluate evidence, announce a decision, invite questions, publicly defend a determined attitude. This year the Intercollegiate Sodality Symposium took place at St. Peter's College, Jersey City, N.J., with Fordham, Notre Dame of Staten Island, St. Elizabeth's and New Rochelle, as participants. 1938 Subject: The War in Spain.

It has been said that it would be difficult to improve on that exposition of the plans and purposes of the Parthenian Academy.

The open forum at the close of the 1938 symposiums was an invitation to the Communists to defend their side. While it is known that they sent emissaries to most of the meetings, it became clear from the beginning that they were not going to avail themselves of a chance to speak. One solitary, female voice did denounce, as a lie, a statement made from the platform in Jersey City. But she did not rebut the rebuttal of Captain Kelly.

Many questions, however, were put to the speakers, whose intelligent responses were a public tribute to their broad study of the question, and a certain index of their versatility in extempore address. These interrogations, for the most part, were posed by persons favorable to Franco but puzzled by perplexing propaganda. When audience timidity induced dullness, a provocative Moderator would put forward a pointed query of his own. The Reverend Francis X. Talbot, S.J., Editor of *America*, the Reverend Albert

I. Whelan, S.J., Associate Editor of the same, and Gault MacGowan, veteran newspaper correspondent, as Chairman at New Rochelle, Notre Dame, and Fordham, respectively, added authority and prestige to the students' presentation on the campus platforms.

A symposium is serious; but it has its lighter side. The following vignettes and *trivia* are also a part of Parthenian history. Long live the memory of the St. John's delegate in 1936, who rushed into his academic gown and down the aisle of the Fordham auditorium (*uno eodemque actu*), just in time to deliver on schedule a ringing verbal record of Mexico Christianized by the Church. The native Brooklynite pleaded as his excuse for tardiness, a bewildering unfamiliarity with the topography of the Bronx! Parthenians bless the little Sister at Mt. St. Vincent, who was prostrate with confusion and profuse with apologies for not serving refreshments "during Lent"; an omission that was not even noticed by the speakers. But reward came in a post-Paschal invitation to dine and dance at a Mt. St. Vincent social affair.

In that first year, also, when "Symposium" must have sounded to untutored collegiate ears like a device of ancient Chinese torture, the whole student body at New Rochelle turned out (perforce?) to hear the speakers—and, incidentally, to knit (by way of protest). But many a stitch was dropped between the conquest of the Aztecs and the vibrant story of the martyrdom of Father Pro. At St. John's University, the Reverend Edward Lodge Curran presided. The symposium served to warm him up. Before he had concluded his comments, he almost blew up.

In 1938, the so-called "St. Elizabeth's Exodus" occurred. The Symposium was presented on that campus on March 17, St. Patrick's Day. One whole sector of the predominantly feminine audience was clad in garments of emerald green. Pre-symposium information disclosed that March 17th was Freshman Class

Day, and that the class color was green. So far, so good. But just as the Fordham delegate arose to present the third speech from the platform, a hundred wrist watches signified that it was five p.m. The contingent of green promptly arose also, and with blithe nonchalance executed a general exodus from the auditorium. The speaker was speechless. There could be nothing more disconcerting than that single file of girls in green mysteriously evacuating a large portion of the parquet. Embarrassed Sisters and non-plussed Nuns hastened to assure the Moderator that nothing *personal* was intended; it was merely a case of conflicting allegiances. The Freshman Class Day Banquet was scheduled for five p.m. It was five p.m. Therefore. Neither the Fordham speaker nor General Franco himself could have prevented that mass desertion.

The Symposium in 1938 at St. Peter's College was preceded by a dinner, tendered to the distinguished guests and speakers by the Reverend President of the College. Strange to say, the table talk was not about Spain, but about marriage. It was obvious to the older and more or less silent witnesses of this student discussion that these young Catholic College men and women entertained some very definite ideas about the Sacrament of Matrimony. The Moderator thereupon concluded that it might not be a bad idea to let them air their views in the 1939 Symposium series.

And they will. For at a preliminary meeting that subject was unanimously selected. Two more colleges have been incorporated into the Symposium circle: St. Francis College, Brooklyn, N. Y., and Seton Hall College, South Orange, N. J. The Academy now operates in three groups of four, equally composed of two boys and two girls. All are convinced that the 1939 subject possesses vital audience appeal, contemporary importance, and as the prime social institution on which all others rest, provides a pleasant change from the

tenor of previous topics. The speech titles are as follows: 1) Marriage, A Human Union, 2) Marriage, A Divine Sacrament, 3) Divided Lives, and 4) The Christian Family.

The important innovation of 1939 will be the production of a pageant to run parallel with the papers. The curtain will open on a stage-altar where a priest will perform the marriage ceremony (in English), the responses being given by the Chairman. When the ceremony is over, the priest will make the sign of the Cross, as at the beginning of the Nuptial Mass. At that point the curtain will close, leaving the speakers seated on the apron of the stage. After the second speech, the opened curtain will display the priest at the *Pater Noster*. Here he will turn and read the prayers over the bride (in English). After the fourth speech, the curtain will again be drawn for the nuptial blessing.

From cookies and coffee and the *Prima Primaria* in 1934 to Matrimony in 1939. This is the record of the Parthenian Academy. All are agreed that the group has been well worth the time and effort that its organization involved. As an index of interest in the Academy, it may be noted that fourteen of the most qualified speakers at Fordham competed this year in an open contest for the privilege of representing the four Fordham Sodalities.

The Academy provides excellent experience in Catholic Action work, lubricates cooperation, and consolidates good-feeling between the component colleges. Last of all, the Academy will furnish a nucleus for a real Sodality Union in the metropolitan area, if ever the responsible authorities acknowledge the need for such a unit. May the *Parthenos Theotokos* protect and be pleased to bless the Fordham Academy that is dedicated to her unspotted honor!

A. M. D. G.

1938 AT MOUNT MANRESA

MARK SHALVOY, S.J.

Thirty years ago, the late beloved Father Terence J. Shealy, S.J., founded the *Laymen's League for Retreats and Social Studies.* The purpose of this organization, as is evident from the name, was twofold: to help the personal sanctification of the layman, and to make of him a lay-apostle in his own little world of action.

Father Shealy appealed to the laymen in the world to "come apart into a desert place, and rest a little" so that, in silence and solitude, they might see Eternal Truth more clearly, might love more ardently the Person of the God-man who walked the Way of Life for all to imitate, and might follow more closely in His sacred footsteps, doing the holy Will of God in their own way of life. In his plan, this enclosed retreat was to transform the retreatants interiorly into "new men," patterned after the God-man. The Kingdom permeated all his retreats. He pointed always in each meditation to the Ideal Manhood in the Person of Christ, their Divine King, Leader, and Exemplar. Changed men, they would leave Mount Manresa, sanctified and fired with zeal and charity, lay-apostles of Jesus Christ in their families, among their business associates and friends.

For the practical work of their lay-apostolate, the retreatants were encouraged to attend *The School of Social Studies* to learn how to apply the principles of our Lord's teachings in their political, social, and economic life. Employee and employer sat side by side in this great school where the Encyclicals on labor and human society were made clear to them in lectures and study. They found in these divinely inspired works

the only antidote for the industrial and social wrongs that Socialism, based on pagan philosophy, offered to cure with worse remedies than the evils it strove to combat.

Industrial injustice, the evil of unemployment, senseless strikes, Socialistic influence superseded by Communism, these and other foes Father Shealy had to fight alone, and very much alone. The sum and scope of this work, coupled with the Retreat Movement, were too much for any one man; and yet, while he lived, the School was eminently successful. With his death, *The School of Social Studies* died also. But like the gospel seed dying in the ground, it died only to rise again in the Social School at Saint Francis Xavier's High School four years ago, and the Crown Heights School of Catholic Workmen, now in its second year of activity, opened at Brooklyn Preparatory School. Jesuit administrators keep in the background but guide and direct the work, modeled upon *The School of Social Studies* founded by Father Shealy.

However, the first purpose of the League, *The Laymen's Retreat Movement,* with all its headaches and heartbreaks was carried on unbrokenly from its inception. An excerpt from a letter of Father Shealy to a friend will fittingly illustrate the trying experience of this great apostle of retreats for laymen: "A blue sky and a blue somebody under it! How we need our friends these blue hours—even as when the skies are brightest. In this poor exile we need not only the Divine Somebody, but the human somebody to keep the heart warm and strong and courageous. I have sent out one hundred letters for the retreat to open Friday. The answers are "*no answers*"—disappointing. The Cross again! But we must succeed, and I am not in the least discouraged." Due to his fortitude and perseverence amid great difficulties, *The Laymen's League for Retreats* has grown to such proportions that, at

the present writing, there are eighty-one organizations of this kind in the United States and Canada with approximately 60,000 retreatants attending annually.

In 1938, the thirtieth year of retreats at Mount Manresa, the oldest Retreat House in the entire Western hemisphere, there were given forty-three retreats attended by two thousand and twenty retreatants. This year is the first time in ten years that the number exceeded two thousand. It is significant that the decline in numbers began with the financial depression sweeping the country, yet it must be noted that no fixed offering (or any offering for that matter) is demanded of a retreatant. The cause of many failing to make their retreat was due to their own reluctance to come to Mount Manresa without an offering. Whenever the Father Superior learned of their unwillingness to come because of their financial embarrassment, he wrote and urged them to come anyway. But very few accepted the proferred hospitality. The decline, beginning ten years ago, may also be due, in part, to the opening of several Retreat Houses for Laymen in and close to the metropolitan area. Our own *Loyola House of Retreats* at Morristown, New Jersey, the *Bishop Molloy Retreat House,* Jamaica, Long Island (conducted by the Passionist Fathers), and the *San Alfonso Retreat House,* West End, Long Branch, New Jersey, (under the spiritual guidance of the Redemptorist Fathers), where this great work is going on apace, make it more convenient for men living in northern and southern New Jersey and eastern Long Island.

It is the fond hope of every Spiritual Director to have retreats for certain groups of men in the different avocations of life, or, to use the term of the professional world—to "specialize." With such groups more direct help could be given not only to the retreat itself but also at the "Round Table," conducted every Sunday afternoon by the Retreat Master. The latter period

opens with the answering of the questions put in the "Question Box" by the retreatants. Then there is a talk given, followed by discussion. This talk could be highly interesting and of common benefit to the men if they were all of some particular professional or industrial group.

As a matter of fact, some success in this direction has been had at Mount Manresa. There have been in the past years several retreats along these lines. The Doctors' Retreat this year was attended by sixty men of the medical profession. There were two retreats for lawyers, one having fifty-two, the other having fifty-six, among whom were three Supreme Court Judges, a Federal Court Judge, and a Municipal Court Judge. At the two retreats for policemen, four of the five Commissioners of the New York Police Department were present.

It might be of human interest to relate how one of the big Lieutenants, despite all the laws and ordinances of Mount Manresa, brought along (besides his tooth brush) four beautiful horseshoes, well-balanced and of regulation weight. The game of "pitching horseshoes" was going on in full swing in back of the Dormitory, out of sight and earshot of the Retreat Master, when the bell rang for points. Like obedient novices, the "players" ran for the chapel, abandoning the horseshoes on the ground, "leaving the game begun and not ended." Thereupon, two little boys who had been peering through the wire fence, and couldn't resist an acquisitive impulse, scaled the fence, picked up the horseshoes and disappeared. When the four very big boys returned (no doubt singly and by circuitous routes), to resume their game, they couldn't find their horseshoes. What must have been their consternation? Did they think Father Superior had discovered and confiscated them? Did they toss up a coin to see who would have to confess? All this still remains a dark secret, but a few days later the milkman, who

had been apprised of the loss, discovered the urchins pitching horseshoes in a back lot. On learning that they were stolen from the "cops," they handed them over with awesome eyes and quaking limbs, and promised never to steal again. I think the Lieutenant was admonished by Father Superior; but I do know he got his horseshoes back.

There have been four Knights of Columbus Retreats this year. It must be said, in tribute, that these sterling men of the Church have done great work in promoting many other retreats besides their own. A retreat was given to the Custodians of twenty-six of the public schools. Fordham, Georgetown, and Holy Cross have their alumni groups. The Saint Vincent de Paul Society of the Bronx have their own special week-end. The Kolping Society (which celebrated their golden jubilee this year), had a retreat given in German by Father Peter Herzog of Fordham University. The Wall Street clerks have their own group, and the leaders of the financial district have banded into another. A retreat for the partially deaf was conducted in the summer, during which each retreatant was equipped with an individual hearing device.

This year one of the promoters, the Honorable John J. Egan, made his thirtieth annual retreat. He organized his first band in 1909. Every year since he has led his men to Mount Manresa. For the inspiration and edification given by his unswerving fidelity and good example, his associates honored him on the occasion of their retreat here in June.

The Annual Promoters' Meeting was held at Mount Manresa on Saturday, December 10, 1938. About eighty promoters were present. The guests of honor were the Reverend Zachaeus J. Maher of the Province of California, Assistant to Very Reverend Father General, and the Reverend Anthony J. Bleicher, representing Very Reverend Father Provincial, who was unable to attend.

Mr. John Beetha, a member of the Board of Directors, and Chairman of the Retreat Committee of the Long Island Chapter of the Knights of Columbus, addressed the promoters on the subject, "History of Retreats in the United States." Mr. Beetha outlined, in chronological order, the history and progress of the movement for closed retreats for laymen, beginning with those conducted at Fordham University in 1909 by the late Reverend Terence J. Shealy, S.J. Mr. Joseph F. Walsh, also a member of the Board of Directors, and Chairman of the Retreat Committee of the Knights of Columbus of the State of New York, discussed the subject "Retreats among the Knights of Columbus."

Father Maher gave a very encouraging and illuminating talk, expressing his pleasure in what was being done at Mount Manresa and in the metropolitan area. He congratulated the Knights of Columbus for the efforts being made by them to further the retreat movement among the laity. He extolled the Spiritual Exercises of Saint Ignatius, and their high value and proven worth in the minds of Pope Pius XI and his Predecessors. He reminded the promoters that Saint Ignatius of Loyola was constituted the Heavenly Patron of all Spiritual Exercises by the Holy Father, not because of the spiritual exercises as such, which had already existed in the Church from the beginning, but because of the "*power of the divinely inspired method*," introduced by Saint Ignatius. He stressed the necessity of adhering strictly to the Ignatian method, faithfully observing the Annotations and the order of exercises, if they are to fulfill the desires of the Holy Father and to attain the spiritual success which he claims is due to the power of that method. He urged complete isolation from the world for the proper conduct of an enclosed retreat, and recommended to the promoters a strict observance of silence and a reduction in the amount of time devoted to conversation and recreation.

He emphasized the special need in our time for these exercises among workingmen, encouraging the promoters to direct their efforts towards bringing the workingman to the enclosed retreat as well as the employer. This, he said, would be one of the best means to eliminate injustices, and to establish the harmony and peace which are lacking to such a great extent in the business world today.

The Lay Retreat Movement is still in its infancy in the United States. There lies an open field of the highest spiritual endeavor to the zealous "Jesuit in the making." A great apostolic field of action is open to every Jesuit whether engaged in teaching, preaching or parish work, to foster among the laity a desire for greater perfection, and to assist in grouping men and boys together for the purpose of repairing to one of our "*houses of devotion*", as His Holiness fondly calls them, to be alone with God.

The grace of God is superabundant, but it is especially poured out into the hearts of those whom we prepare to undergo the great spiritual experience of an Ignatian Retreat, while they are with Our Lord in solitude and silence. And certainly God's grace will flow into the hearts of Ours who help to bring such things about. It is a great apostolate, and is open to all. Perhaps the Spiritual Director will not find the "sky blue and a blue somebody under it," if he has his Jesuit confrères working unknown and silently with him.

A. M. D. G.

In Piam Memoriam

FATHER JOHN J. THOMPKINS, S. J.

1867-1937

Distinguished Philippine Missionary

R. I. P.

Obituary

FATHER JOHN J. THOMPKINS

1867-1937

Father Thompkins spent about seventeen years among the Ilocano people, in the northwest of the island of Luzon in the Philippine Islands. Like his Master, our Saviour, "*pertransibat benefaciendo,* he went about doing good." Such was his name and fame throughout the provinces of Ilocos Sur and Ilocos Norte, that when the children saw a priest walking along the road, they would cry out: "Padre Tonkin. Apo Tonkin." It is an incident one is likely to hear related by any of those who knew him in the years of his apostolate.

He was born in New York City on the 22nd of March, 1867. He came from Monsignor Edwards' parish of the Immaculate Conception on East 14th street, and was a favorite of the Monsignor, as a boy and as a Jesuit. He took part in all school activities, and in studies he held rank among the leaders.

In parochial school, and afterwards at Saint Francis Xavier's College, he was outstanding in studies, as also in devotion and sodality work. Yet, though serious and studious, he was not solemn. For recreation he would sometimes heat a penny on the radiator, and then drop it down the collar of a fellow-student.

He entered the novitiate at Frederick, Maryland, in August, 1887, and was noted for his solid piety, and for careful observance of all the rules and customs. In Woodstock for philosophy, the same exactness was practised by him. But in recreation he could unbend.

On Thursdays the Woodstock Walking Club strolled over the country side, led by the well beloved Father Frisbee,the Spiritual Father of Woodstock when at home, but "Father General" when leading his club. Faithful members were "professed" after a novitiate, and veterans were made officials, but "Father General" was the one who *led*. If a couple of philosophers happened to go ahead, "Father General" would make a turn, and his whistle would bring the strays back to the flock, to receive the banter of the faithful followers.

Mr. Thompkins was always going off and being recalled. For this he got the nickname of "Tangent Thompkins." He was such good company, and of such lively spirits, that his nickname was a mark of affection.

Occasionally he would persevere in his "tangent path," and by short cuts reach the place aimed for, ready with hearty greetings for "Father General" when he arrived. He never received an official appointment in the club.

Five years' teaching at Georgetown University were followed by four years of theology, and Father Thompkins was ordained at Woodstock in June, 1901. The tertianship came next, and then he was engaged for a year in work of the Apostleship of Prayer, and as adjutant editor of the "Messenger," at the offices in New York City.

In the summer of 1904 he was one of the number of priests selected from the provinces of the United States, to give their help to the Spanish Jesuits in the Philippine Islands. With American soldiers, officials, school teachers and civilians numerous in the Islands, it was seen that American Jesuits would be of special service in spiritual lines.

This appointment called for self-sacrifice of dear human ties on the part of Father Thompkins. For his people's sake he had a reason for wishing to remain in

this country at the time. But once the word came, no one could have shown more cheerfulness in taking the road of exile.

He left New York on August 19th, and reached Manila on October 2nd. In the first two months Father Thompkins first made contact with officials in the army, in the hospitals, and in the government offices. Then began visits to the prison, and to the military, civil and plague hospitals; visits and a triduum at the Cavite naval station; a week's mission in Cebu; part of the work of a mission in St. Ignatius' Church in Manila, and with Father McGeary, S.J., visits, confessions and Communions on two battleships in the harbor. The activities of these first two months indicate the pace which he kept up in his apostolic labors, in all the succeeding years of his stay in the Philippines.

When thinking of his tirelessness, one has to remember that the environment was the tropics, with the temperature always high, and the humidity always excessive. A wilting atmosphere, continual perspiration, mosquitoes, were things unavoidable. It is difficult physically to keep up one's activity—and that is part of the picture of Father Thompkins' zeal in his priestly work.

On October 4th, 1905, new American reinforcements reached Manila: Father Finegan and Father Lynch of the Maryland-New York province, and Father Monaghan, Mr. Reilly and Mr. O'Neill of the Missouri province. They paid their calls on Archbishop Harty of Manila, and on the Apostolic Delegate, Archbishop Agius, and one writes: "Father Thompkins' popularity was manifest. Archbishop Harty spoke of him as his coadjutor, and held him up to us as an example. The Delegate was even warmer, if possible, in his praise of Father Thompkins. This good Father has, it seems been doing everything. His teaching in the college was one of the smallest parts of his labors. He attended the prison, St. Paul's hospital, the military and

civil hospitals, the leper and cholera cases, and had a number of English speaking people under instruction for baptism."

In October there was a special religious celebration at the leper hospital of San Lazaro, Manila. Father Finegan sang a high Mass, and later there was a religious procession, at which the Apostolic Delegate officiated. His Grace said to Father Finegan: "All this is due to Father Thompkins. Somehow or other this place was neglected until he re-discovered it. . . . . Father Thompkins, when he got to the place, found about twenty Catholics out of 250 lepers; now there are not twenty Protestants left. . . ."

But Father Thompkins had been called away to a more distant and more difficult field of labor. The new Bishop of Vigan was the Right Reverend Dennis Dougherty, now Cardinal Archbishop of Philadelphia, and his diocese was about 200 miles north of Manila, among the Ilocano people. At the urgent request of Bishop Dougherty, the Jesuit Fathers in 1908 consented to take charge of the college and seminary. When Father Finegan and his companions arrived in Manila, Father Thompkins was sent up to Vigan.

There were serious religious difficulties to make the work of Bishop and missionaries hard. There was a small number of parish priests. The practice of religion had become weakened, after the revolution against Spain and the expulsion of Spanish missionaries from the provinces. Gregorio Aglipay, a native of Ilocos Norte and a priest of some ambitions, was one of the founders of the "Independent Filipino Church," and had himself proclaimed "Chief Bishop." Many native priests followed his leadership, and in the province of Ilocos Norte there was left but one faithful Catholic priest.

In many of the "barrios" or villages in the neighborhood of Vigan, the Aglipayan ferment had taken effect, but in Vigan itself the main body of the people were

faithful to their Mother Church fundamentally. At Christmas time, in Holy Week, and on the patronal feast, attendance at the religious exercises was a matter of course for the majority. But a more fervent practice of faith was possible.

At the beginning of his labors in Vigan, Father Thompkins saw the needs of the people's souls: a more frequent use of the sacraments, and a more intimate knowledge of the catechism. The years of his apostolate among the Ilocanos produced a difference. In all that was done to revivify the faith of the people, credit of course must be given to all with whom Father Thompkins labored, religious superiors and companions, and zealous young men and women. The energy and tirelessness of Father Thompkins counted a lot in bringing about the improvement.

When the contract, under which the seminary was conducted, expired in 1925, and the Jesuits withdrew from Vigan, one of the leading Catholics of the town said: "We ought to erect a monument to Father Thompkins, for *it was he who saved the faith in Ilocos.*"

In his first year Father Thompkins started two societies, which promised to be productive of great good: one, the Children of Mary for the girls of the public high school; the other, the Knights of the Sacred Heart for the boys. He says of the Knights that "they have become and I hope will continue to be a bulwark against an active proselytizing movement" of the Protestants.

Signs of the spiritual reawakening were to be seen in the new school year of 1906, and first among the students of the Jesuit college. Father Thompkins' report is: "For the past two Sundays fifteen or twenty have received in the cathedral, and about ten of these receive two or three times during the week. The people are remarking it, and some of the men, encouraged by the spirit of their juniors, are beginning to join them on Sunday."

More good spiritual results are recorded for 1907, and we may be sure that Father Thompkins is to be credited with part of them. There was a novena before the feast of the Sacred Heart. "The number of Communions each morning was large," is the report, "and this in itself shows that, under the blessing of God, the advent of the Jesuits in Vigan has been productive of much good. On the arrival of our Fathers two years ago, I might almost say that Communion was something rare. Perhaps one or two on a week morning, and some half dozen or ten on a Sunday may represent the average numbers. Our Fathers began to advocate frequent Communion, with the result that the daily Communions have got up to forty, and the Sunday Communions to some 200, while since the establishment of the Apostleship of Prayer, the First Sunday Communions come to four of five hundred. What is more encouraging is the presence of men at the Holy Table."

Signs of militant faith are also noted. "In the towns to the north the ministers and perverted Filipinos do not seem to be as active as last year. The Filipino Protestants especially have lost some of their activity. They used to preach a good deal in the markets, but they have almost wholly ceased to do so. This is in part due to the (vocal) attacks made on them by boys from the college, and by the Knights of the Sacred Heart."

For the year 1908 there were a few sad things to report. A deserter from the Knights was active for the Protestant Ilocano newspaper; (also there was a good monthly salary for him in the work.) The American Protestant missionaries were zealous with sermons and publications, attacking Catholic doctrines and practices. A former sodalist became a Methodist "deaconess."

Besides reverses there were successes. Former Knights, returning to their home towns, were showing

zeal, and Father Thompkins writes: "It is really edifying and consoling to see the love and devotion they still feel for the society (of Knights). The same spirit that at the end of the first year prompted many to try and establish similar societies in their pueblos, still sways them."

In Vigan an American Protestant minister entered into a dispute with some of Father Thompkins' Knights. He lost out so far as to be mocked by them. He next tried to debate with some boys of the Jesuit college. The debate was a triumph for the boys; the preacher was almost reduced to tears. The next contest was an open-air debate; the minister and some of his pupils were on one side, while a good number of the Jesuits' students formed the opposition, and everybody present took part in the arguments. At the end some of the minister's followers admitted defeat, and said: "We are not Protestants at heart, but only for the money we get."

The outcome was, as Father Thompkins writes: "This series of incidents has made a good impression on the people of Vigan, but more than that, it has animated the boys. Up to now they have been afraid of the ministers, but I think from now on the ministers will be rather afraid of them." It may be put down to the credit of the American Padre Thompkins that these students were able to hold their own in religious disputes with the American Protestant minister.

At this we have notes on the nature of Father Thompkins' work, by a brief note of Father Finegan, who writes: "Father Thompkins is the only teacher of the Maryland province (in Vigan), and he is teaching mathematics in Spanish, but is doing his real work among the boys and girls of the public schools, and, thanks be to God, is a mighty thorn in the sides of the several Protestant missionaries in the town."

He had a trip to the United States during the summer of 1912. His return to Vigan was joyfully cele-

brated. A public reception was given him in the college; speeches were made in English, Spanish, Ilocano, Tagalog, Pangasinan and Chinese.

From his eight years' experience in the Islands, Father Thompkins was able to note the state of affairs in religion. He quotes the words of a secular paper about "the change in religious sentiment," and comments: "This, I am very much afraid, is too true; but it is not a change from one religious sentiment to another, but it is a great, if not appalling indifferentism. This spirit is due primarily to the public schools, and secondarily to the great lack of priests in most places—and even to a lack of activity on the part of many priests."

The new Bishop of Vigan, the Right Reverend Peter Hurth, reached his see on March 15th, 1913. His installation was celebrated on that day in the cathedral, in the presence of the clergy and of the laity of Vigan. Even the governor of the province was on hand, of his own choice, though he was a reed shaken by the wind, and politically not a Catholic, but an Aglipayan. Some years before, as a newspaper publisher, he had condemned the courtesy of kissing a Bishop's ring, asserting that all men were equal. Father Thompkins enjoyed some secret amusement by maneuvering this official into showing this courtesy, on bended knee, to the new Bishop.

When Father Thompkins returned from America, he brought some generous contributions, which helped him to open a Catholic dormitory for boys studying in the public high school; it started successfully with fifty boarders. The Protestant missionaries operated two dormitories for students in Vigan, working in this way to draw the young from their faith.

There was a provincial fair in Vigan in January, 1914, and the Protestant cohort had a booth there for the sale of "bibles." Sales did not amount to much, so they advertised a cine show; admission for adults;

10 centavos, door prize: two bibles; admissions for children: 5 centavos; door prize: one bible. The program was of course partly anti-Catholic.

A Catholic who ran a movie theater in the town was indignant at the way the ministers were drawing attendance. He announced a show in his own hall on the following night; children would be admitted on handing in one bible; grown up people were to give two. Altogether he took in about 500 bibles, and Father Thompkins suggested burning them—which was done on Sunday afternoon after catechism class, in the presence of about 700 children.

Naturally, the ministers were "burning" too about the affair, and reported it their own way. A radical Manila paper had these headlines:

BIBLE BURNING RECALLS INQUISITION VIGAN FRIARS(!) PUBLICLY DESTROY 2500 (!) COPIES OF HOLY SCRIPTURE

Three World Powers May Be Plunged Into Serious Church Controversy As Result Of Religious Cine Exhibit

Father Thompkins wrote: "The Protestant version of the Holy Scripture in the hands of a sincere Protestant is as much respected by me as by him. But when Protestant ministers make the bible a mere article of barter and sale, they, and not I, deprive it of its sacred character. . . ."

The "burning" issue did not last, and the ministers seemed to have tried a bit of face-saving, for later they denied that any "bibles" were burned, but only a few "pamphlets."

In 1914 Father Thompkins was not assigned to classwork, at first, but left free for "little" excursions. In August he made an excursion to Laoag, to do a little work among the high school students there. He meant it to be a four days' trip, but the rains came down, and the rivers came up, and the return journey,

by walking, auto truck, rafts, ox-cart, quilez (or two-wheeled buggy), added on five days to his "little" excursion. In fine weather it was a three-hour trip.

He had to make a journey to Manila by steamer in order to give a retreat; weather conditions made it difficult to reach the embarking point, and a day of waiting had to be spent in Cabugao. Being a Saturday, he got the children together, reorganized the Children of Mary and Knights of the Sacred Heart. In the afternoon and next morning he heard confessions, and on Sunday there were about 70 Communions. So there was some spiritual consolation for his labors, and he writes: "Here is seen the effect of the little sodality I have in Vigan for the high school girls. The two girl teachers in this Cabugao school were active members while in Vigan; their interest made my unexpected stay in Cabugao a spiritual success."

In December, and in January and February of 1915, Bishop Hurth made the episcopal visitation and administered the sacrament of confirmation in ten or more of the parishes distant from Vigan. On many of these occasions Father Thompkins would be a "precursor," going ahead and helping to prepare for the reception and for the ceremonies. Then he would exercise his own specialty of giving some spiritual strength to the young men and women, inducing them to go to confession and holy Communion, and putting new life into the sodalities.

Some things gave him desolation: the inactivity of some of the older priests, the ceaseless operations of the Protestant ministers, and the religious indifference or ignorance that was developing with the growth of the public school system. Some things gave him consolation: the deeply rooted faith in the hearts of the simple people, the good results to be seen in the places where the Vigan seminary had conducted catechism classes for the past eight years, and in the places where Father Thompkins had planted his branches of the

Knights of the Sacred Heart. New spiritual life had flamed out in two places where young priests, ordained in the previous June, had been working.

During Christmas vacations there was an intermission in the apostolic journeys, and Father Thompkins with the seminarians conducted appropriate celebrations in six different barrios around Vigan: a Christmas time entertainment in the evening, and Mass and general Communion in the morning. With the lack of priests, here was one priest doing his best for the scattered groups of the faithful.

Santa Maria in Ilocos Sur was visited by Bishop Hurth in February, and Father Thompkins preceded him to make preparations. There was an excellent literary reception for the Bishop. "The young men who took part were former Vigan students; while the young ladies had been among the most fervent of my Children of Mary at Vigan," writes Father Thompkins. "Occasions such as this show the value of our sodality here. In nearly every town I find active, zealous, pious young ladies, now teachers in the schools, who remember their sodality days in Vigan, and manifest influence. . . . If we only had a few more Fathers to take up this work in every province here, the evil effects of indifferentism and Protestantism would be reduced to a minimum."

On a visit to Batac Father Thompkins was storm bound. His letters, written in those days of rain, speak of some of the discouraging events that he encountered. Batac was the birthplace of Aglipay, and the people were poisoned with the schism. During a lecture on the "Life of Christ," with lantern slides, stones were thrown. At a meeting of the boys, the difficulties they talked about showed that they were being influenced by the Protestant periodicals that were being circulated. In Vigan, also he says: "my work is not so encouraging as it has been in other years, and if it were not for the thought of Him for

whom we are all working, it would be altogether discouraging." The Protestant outfit was making raids on the small villages where Father Thompkins had been fostering the catechism centers, and one place he had to look upon as a "lost colony." The protestant medical service was effective in propaganda. But this one barrio was the only one in which the opponents had striven against him with success.

Father Thompkins went down to the Malay Peninsula at the end of 1915, to give a few retreats. While arranging matters before his departure, he spoke to one little fifth grade girl in Vigan: "Now you must come to the sodality every Monday just as before, even when I am away." Yes, Father," she answered, "but who is the one to **urge** us when you are away?"

When he related that incident, he was unconsciously throwing a strong light on his own zealous life. His own comment is: "Yes, there is the work of a priest in the Islands today. He is not a mere director of the sodality, or instructor of catechism; he is an *Urger;* he must get out and hunt up the young, and *urge* them, *push* them into the meetings."

While on the Malay Peninsula, Father Thompkins gave a thirty days' retreat to the Christian Brothers in the Penang Hills; then a mission to the parish in Penang; a retreat for the alumni of the Christian Brothers' college; a triduum for their students, and a triduum for Catholic young ladies. On the Sunday closing all these activities for the laity, there were 500 Communions. At Kuala Lumpur he gave five talks in a day and a half. Before leaving Singapore he had only two days to spare, so he gave to the boys of the Christian Brothers' school a spiritual "biduum." Then in Hong Kong, awaiting a boat for Manila, there was a triduum for the Brothers' students, and an engagement was made to return in Lent to give a mission in the cathedral.

More preparation was being required of future

teachers, and Vigan high school had about 500 students in first year. That meant the multiplication of Father Thompkins' labors; he would have to form different sections of his Knights of the Sacred Heart, meeting at different times. He was glad to report that there were 216 Children of Mary crowding into the Sisters' chapel for the Monday meetings. Among the boys of the intermediate school he had 70 members of the Knights of the Cross.

Several times Father Thompkins wrote in high praise of some of the young priests recently trained in the seminary. They were able to make headway against the Aglipayan schism in the towns in which they were located, and were zealous in promoting catechism centers for the children, and sodalities for young men and women. It may rightly be supposed that they were putting into practice the lessons they had learned as seminarians from the example and zeal of Father Thompkins. He had shown them the necessity of the priest's **urging** his people to be active in their religion. The fruitfulness of these young priests' activities was a consolation to their guide; he was glad to visit the parishes and help in their work, especially with the young people.

Father William McDonough, S.J., the missionary of Zamboanga in southern Mindanao, writes of a visit he paid to Vigan at this time: "Father Thompkins conducts a dormitory, gives instruction in normal and several other schools, and with Vigan as a center covers an extensive district, laboring in a large number of towns and villages. His specialty is not in making converts but in protecting the lambs of Christ from the wolves of heresy. I accompanied him on some of his expeditions; it was not a little amazing to see a whole townful of children running after him, and in their eagerness falling over one another in the deep dust of the road, while all the time they cried out '*estampita po*'—meaning 'a little picture, sir.'

The Protestant missionaries in that locality say truly that Father Thompkins is doing the work of five men."

Father Thompkins was in the States during the years 1920-1921; this time he did not return to the Islands alone.

The German Jesuits had been deported from the Bombay mission in India, during the World War. To solve subsequent difficulties, Very Reverend Father General determined to send American Jesuits to the Philippines, to replace the Spanish Jesuits of the Aragon province there, who could then be transferred to India.

The Philippine mission was dear to the Spanish Jesuits. They were attached to the faithful whom they helped in their church work, and to the students whom they trained in their schools. And they were rewarded by receiving the highest respect of all the people of good character, and the gratitude and esteem of their former pupils.

Father Thompkins returned to the Philippines in July, 1921, at the head of a group of twenty Jesuits of the Maryland-New York province. Nine of them accompanied him from Manila to Vigan, where he was appointed Vice-Rector.

The Jesuit college, and more especially the classes of the high school, were in competition with the public high school system. In the government schools the subjects were taught in English. With the coming of the American Jesuits, their classes could of course overcome the handicap of language, under which they had previously labored, and even surpass the public schools in rivalry. In studiousness, and in character development, the superiority of the religious school remained as before unquestioned.

The scholastics from the United States took up a good share of Father Thompkins' work of zeal. One wrote shortly after his arrival: "Vigan has twenty

catechism centers, with a total of 2000 children. . . . That these centers exist at all is due in great part to the incredible toil of our own Father Thompkins, who is regarded by old and young alike as the patron saint of Vigan. The seemingly unbounded zeal of Father Thompkins, which is already fructifying over an equally boundless territory, has induced a current of zealous rivalry in the minds and hearts of all of us."

The first year that the seminary-college was in charge of the American community was necessarily a hard one for Father Thompkins. The changes in the studies had to be smoothly introduced. The old contacts between Father Thompkins and the younger clergy, whom he had guided, and to whom he had communicated his spirit of apostolic activity, he tried to continue, as much as his official duties permitted. The religious societies that he had started and fostered still received his interest.

The financial maintenance of the diocesan seminary was a serious question, and an arrangement that would bring relief to those directing it was seemingly impossible. Under such a strain, and after eighteen years of an active apostolate in the tropical Philippines, Father Thompkins' health began to break down.

He went down again, in 1922, to the Malay Peninsula to give missions and retreats. On his return his wretched physical condition was only too apparent. It was evident that he would have to return to the States for the necessary medical care.

The sickness from which he suffered, uric acid poisoning, made him for a few years a physical wreck, and had the not unexpected result of affecting him mentally. That this mental state was only the result of his physical condition, was clear to every one who knew him. Fortunately, he made a good return to bodily health, and spent some happy years at Georgetown University, where he had taught as a scholastic, and at St. Ignatius' Church in New York City.

In 1934 he became interested in giving lectures, with lantern slides, on the Philippine missions. Many were the colleges, convents and parochial schools that he visited, and many an interesting talk he gave, relating to the Philippine Islands and the labors of the missionaries there. The humorous stories that were interwoven with his pieces of description allowed him to give entertainment and information. His lectures were a great help to the current mission propaganda.

Then in March 1937 the summons came. He was but a few days in St. Vincent's Hospital and on April 6 1937, Father John Thompkins, veteran missioner, went to receive his reward exceeding great.

Monsignor Bonifacio Brillantes, the present Vicar of the cathedral of Vigan, has written a eulogy of Father Thompkins, of which we quote the substance.

"A living monument left by Father Thompkins in the hearts of the Viganenses is the spiritual kingdom, which he built up by means of his unsurpassed efforts and blessed success, in organizing confraternities and societies. To him are credited the enthusiastic organizations of the Knights—now named Knights of Christ the King,—the Children of Mary, and the extended and developed work of the catechetical Instructions.

In Vigan he proved himself a real father to everybody, both young and old. In the church he displayed a tireless zeal, especially in the confessional, where regularly he would spend five to eight hours daily. . . .Such was his personal contact with the people, that he came to possess a thorough command of the Ilocano dialect. . .

Wherever a priest would be seen taking a walk, there would be heard cries of 'Padre Thompkins, Apo Thompkins.'

He built up a sort of religious center for boys, wherein he displayed to them his unlimited zeal for their welfare. Thus he collected the young around him, and got the students fairly well under his pro-

tection, although they were pupils of the public schools. But he attracted them only by love and zeal. . .He was a living example of the holy command of Christ to have the gospel preached everywhere. He traveled to all the towns of Ilocandia within his reach at that time. In Magsingal, he prepared the hearts of the people for a real eucharistic life; the results are now seen as persevering fruits of his apostolic labors.

A stubborn Protestant woman was dying, and Father Thompkins went to see her for the sake of her soul. He was not permitted to come near. But from the stairs he could see the dying woman, and he called to her: 'Even from here I can absolve you. Return to God, repent of your sins, be sorry for them, and I will forgive you.' So touched was she that of a sudden she changed into a penitent soul, and was absolved before she had to appear before the tribunal of God.

Father Thompkins has done so much good among the Ilocanos that his name can hardly be erased from the hearts, at least of the present generation. . ."

In a postscript to Msgr. Bonifacio's letter, he says: "As soon as we received the information about the death of Father Thompkins, a solemn requiem was said by me, assisted by the faculty and students of the seminary, and by the members of the Ilocano clergy who were acquainted with Father Thompkins. During this day hundreds of Communions were offered by the Catholic friends and acquaintances of Father Thompkins, and immediately the parishes where he is known were informed of his death, and that prayers should be said for him."—R. I. P.

A. M. D. G.

FATHER FRANCIS B. CASSILLY

1860-1938

Francis Bernard Cassilly, of the Chicago Province, was born in Louisville, Kentucky, August 26, 1860. He was the eldest of eight children, four boys and four girls. His father, Bernard Edward Cassilly, born in County Monaghan, Ireland, was brought to the United States as an infant. His mother Rose Frances Jacquamin, was born in Lorraine, France, and was reared on a farm in Butler County, Pennsylvania.

Francis began his education in a private school. From the age of eight to eleven he was a pupil in St. Patrick's parochial school of Louisville, which was under the care of the Xaverian Brothers. From the age of eleven to fourteen he attended the newly-opened Xaverian institute, a combination elementary and secondary school conducted by the Brothers. In 1874, he enrolled as a boarder at St. Louis university, where he remained four years, completing what was then called the Rhetoric class, one year short of graduation with the A.B. degree.

In 1878 he became a novice at Florissant, under the direction of Father Isadore Boudreaux. After two years of novitiate he made one year of juniorate under Father Calmer.

In 1881 he became the first designated teacher in the newly-established Marquette college of Milwaukee, where he taught until 1883. From 1883 to 1885 he taught in the lower academic classes of St. Louis university. Then he began his philosophical studies at Woodstock, Maryland, where he remained until 1887, when he was assigned to St. Xavier college, Cincinnati, where he taught Humanities and Poetry classes until 1889. In that year he returned to Woodstock for theology and was ordained by Cardinal Gibbons in 1892.

Upon returning to the Mid-west in 1893 Father

Cassilly was appointed villa superior at Beulah, a position he held for three successive seasons, and in the fourth he was selected to open the new villa at Waupaca. From 1893 to 1896 he taught philosophy to the lay students at Saint Louis university, after which he returned to Florissant for his Tertianship.

From 1897 to 1909, a period of twelve years, Father Cassilly served as prefect of studies at St. Ignatius college in Chicago. During this time the college grew in numbers and the standard was raised considerably. The North Side location was purchased; the Law school was begun, and preparations were made for the opening of the North Side academy and the Medical school, both of which took place in the fall of 1909. While in Chicago Father Cassilly served on a committee for the revision of studies in the Province.

In 1909 he returned to Cincinnati where he taught III High until 1911, when he became prefect of studies there for the next two years.

In 1913 he was sent to Omaha where for the last twenty-five years he served in various capacities as superior of the Dental and Law colleges, professor of education and Christian doctrine, teacher in the Summer school, director of the Catholic Instruction league, and pastor of the Colored church. Some of these duties ran concurrently. He served for some years as presiding officer of the Diocesan Theological conferences, and during his later years acted as spiritual father of the community.

At the request of Father John Lyons, Father Cassilly was appointed in 1917 by Archbishop Harty as the founder and director of the Catholic Instruction league in Omaha. For twelve years the league flourished, establishing as many as twenty-seven centers, instructing at one time as many as two thousand children, and enlisting the services of more than two hundred teachers. By the efforts of the league many hundreds of children were saved, who would otherwise

have drifted from the Faith. One catechist alone was instrumental in bringing more than fifty adults or children to baptism. Some ten or twelve of the centers developed into churches and parishes, including one for the Mexicans and another for the Negroes. Under the care of the league a number of vacation schools were begun and retreats were organized for the Catholic students of the public high schools of Omaha.

In connection with the activities of the Catholic Instruction league Father Cassilly began a mission for the Colored population of Omaha in 1918. This work grew into the flourishing Saint Benedict's parish of the present day. He remained pastor until 1932, when the work became too heavy for him. During his administration he erected a fire-proof parochial school and acquired property to the value of $65,000, on which at his resignation there was a debt of only $6,000.

During the course of his busy life Father Cassilly found time to publish the following books and pamphlets: *Religion, Doctrine and Practice*, a textbook for high schools which has reached a circulation of 200,000 copies; *What Shall I Be?* a vocational booklet which has had the same circulation in English and has been translated into several foreign languages; *A Story of Love, Shall I be a Daily Communicant?;* also a First Communion Catechism, which has attained a large circulation and has been translated into Hindu; a popular pamphlet, *Who Can Be a Nun?* and another entitled, *Lights and Shadows of American Life.*

The impressive climax of Father Cassilly's career came on Sunday, July 10, 1938 with the celebration of his double jubilee—the diamond jubilee of his entrance into the Society of Jesus, and the silver jubilee of his priestly service in the city of Omaha. At 9 A.M. Father Thomas Egan, a former pupil, representing the Chicago province of which Father Cassilly was a member, celebrated low Mass, the jubilarian and his priest friends assisting in the sanctuary. The sermon

was preached by Father Daniel A. Lord, S.J., another pupil of St. Ignatius days in Chicago, when Father Cassilly was prefect of studies there.

In the afternoon on the lawn in the shade of the university buildings was held a very interesting civic reception. Addresses were made by the Mayor and the Bishop of Omaha, to which the jubilarian responded with a series of reminiscent impressions that bridged for the audience the twentieth century present with the Civil War America that they can never know. Astonishing and impressive were the changes in the world that fell within the life-span of Father Cassilly.

The following day a community celebration was held by the jubilarian's brethren. He again responded with reminiscences, this time chiefly of the ancient Saint Louis university of his boyhood to which all could compare the Saint Louis university of today. All were impressed at the great development of Jesuit education that Father Cassilly had seen take place in the Middle West during the past fifty years.

About a month after the jubilee, on August 14, to be exact, death took the venerable but youthful Father Martin Bronsgeest, Father Cassilly's next door neighbor. This loss was a surprisingly great one to Father Cassilly. Perhaps it accentuated the instinctive fear of death to which he confessed with great candor and simplicity, in spite of his really great faith and spirituality.

About six weeks later Father Cassilly became indisposed as he did occasionally. To make him more comfortable he was taken to the hospital the next night. The following morning, October 1, while receiving attention from a nurse and an interne, he suddenly but quietly slipped into unconsciousness. The chaplain was hurriedly sent for and barely had time to administer the Last Sacraments. By a swift but merciful death the grand old man of Catholic education went to his reward. R. I. P.

BROTHER ROBERT DOCKERY

1856-1938

At Saint Andrew—on Hudson, Poughkeepsie, New York, on August 2, 1938, after almost sixty years of devoted service to the Society, Brother Robert Dockery passed to his eternal reward.

Born on July 14, 1856, on the East Side of the City of New York, in what is popularly known as "the gashouse district," Robert Dockery moved with his family, a few years later, to the neighborhood of Fordham, where his father operated an extensive dairy farm. Discovering upon experiment that class room routine was irksome to him, young Robert forfeited the opportunity to receive a good education. Before completing even his grade school training, Robert forsook the school room for the cattle barn. His own department on the farm was the delivery of the milk sold by his father. After that chore had been faithfully done, Robert spent the remainder of his spare time in the care of the farm animals, particularly the horses—a first love that remained with him for the rest of his life.

Frequently, in later years, Brother Dockery expressed regret for having rejected the opportunity for education which had been offered to him. The consciousness of this inferiority caused him to be somewhat shy and timid in the presence of others. He had a natural and keen appreciation of the niceties of life, and was always apprehensive lest he offend against the conventional courtesies of social intercourse.

Few men surpassed Brother Dockery in penetrating vision; with one rapid and seemingly casual glance, he could form and imprint on a retentive memory a faithful picture of the eyes, features, expression, and even the carriage of those with whom he came into con-

tact. Until declining years induced a corresponding weakening of his powers, Brother could recall and vividly describe the men and events of the Province, as he had come to know them. Endowed by nature with a refined taste and delicate sensibilities, Brother Dockery suffered silent agony whenever some thoughtless remark reflected unfavorably on his lack of education.

After his novitiate at West Park, Brother Dockery was assigned to Boston College. With the omission of an interval of a few years, his whole life was passed at Boston College, Keyser Island, and Fordham. It was at Boston that his extraordinary power of sympathy for the painfully sick, his tender ministrations, and his cheerful readiness to perform even the most vexing and distasteful services in the sick room, recommended him highly for the office of Brother Infirmarian. In this charity he continued to serve for almost thirty-five years.

Most of the members of the Province came to know him during his dozen or more years at Keyser Island, where his solicitous, cheerful care added to the joys of Villa for the indisposed as well as the healthy. Brother Dockery never spared himself. His meals and rest were always of secondary importance in his hierarchy of values. He frequently accommodated himself, sometimes to extravagant degrees, to even the idiosyncracies and impossible demands of the sick and the well. While at Keyser Island, also, Brother "Dock", as he was familiarly known, assisted ably in the construction of the present buildings.

At Fordham, as Brother Infirmarian, he established for himself a warm reputation for kindness, and a formidable fear for shrewdness. The more distressing the ailment, the more considerate did his ministrations become. Although scrupulously exact in carrying out the prescriptions of the physician in charge, Brother

Dockery had a mother's genius for easing and softening the application of unpalatable remedies. Sick room hours were frequently made to pass like so many minutes, when Brother "Dock" dropped in to regale the invalid with graphic accounts of events he had witnessed, in fact—or in fancy.

With hypochondriacs, however, and the deliberately induced symptoms of a hypocritical (but convenient) indisposition, he had no patience whatever. The Fordham students soon came to realize that the ailment had to be genuine, or else they would be forced to swallow both class and castor-oil. His ability to read character from external behavior was almost phenomenal. More than once his summing up of a boy assisted school officials in properly analyzing and adjusting cases of student discipline. His sense of humor and rare power of mimicry enlivened recreation hours. His heart was always young and resilient. He could bounce back from sudden reverses with a cheerful vitality.

On one occasion, Brother Dockery, along with everyone else but the patient, misjudged a serious hidden illness in a Scholastic who was, exteriorly, the very picture of robust health. There were ample grounds for suspecting a fakir. But when a sudden collapse warned of the imminence of death, Brother Dockery was afflicted terribly, and tried in every way to atone for his previous neglect.

In his work as Infirmarian he developed an uncanny sense of the approach of death. It was his child-like boast that not one of his patients had left his care without the reception of the last Sacraments. Brother Dockery, in his own last weaknesses, went to Poughkeepsie, there to receive a reward in kind for the charity and cheerfulness that had marked his life in the Society.—R. I. P.

A. M. D. G.

Books of Interest to Ours

Mint by Night, by Alfred Barrett, S.J. America Press. 1938. 65 pp. $1.50.

It is not easy to juxtapose Nazi Storm Troopers and Saint Joseph in a single line of verse. It is not usual to discover Beauty hidden in the sombre tale of a youth drowning. It is a daring turn, indeed, to liken mint by night to the Holy Ghost. Our young priest-poet, however, has done all these and more with the deft touch of a knowing and skillful artist in his **Mint By Night**. This slender and fruitful volume, Father Barrett's first published collection, brings to the welcoming hands of his many admirers those poems which first were seen in the pages of 'Columbia,' 'Spirit,' 'America,' 'The Ave Maria,' the 'Commonweal,' and other publications.

Last year the eminent Paulist, Reverend James Gillis, put forward a strong plea in his series of 'Catholic Hour' addresses for men of talent in the Church to mine the gold of beauty and song and drama that lies in the lives of the Saints and in the liturgy. Father Barrett is among those able to do precisely this. Whether he sings of the Bernard whose love letters to the Virgin were better than those of Abelard, or whether he finds in the real Therese 'the girl behind the legend,' he is ever tracking the traces of Love and Grace which know no bounds since they belong to the Infinite. Most readers approach a volume of religious verse with hesitancy, lest it cloy with an over-emphasis upon 'sweetness and light.' There is no danger of finding such weakness in **Mint By Night**. Speaking of Brevity, the poet here merely pays passing tribute to St. Luke, 'who gives the signs, and lets me read between the lines.' Again, in the long-popular word-picture describing the martyrdom of Father Pro, there is deep suggestion heightening the brutal, as 'Swift as an altar chime the rifles rang—.'

Father Barrett is comfortably at home in the poetic art. In 1937 he won first prize in the national poetry competition conducted by 'The Far East' and in the same year was among those taking honors in a similar contest sponsored by 'America.' During the period of Regency, he was Professor of English Literature at Canisius College in Buffalo, New York. His familiarity with letters combines with the penetration of the poet to find lyric themes in the Roman Martyrology, the pages of Ambrose, and the centuries-old visions and dreams of Joel.

Many will agree with Daniel Sargent that the title poem rightly takes first place in the collection. Others will not. It really seems futile to compare the varied verses, especially when appreciation of poetry is such an individual and personal matter. Suffice it to say that Father Barrett has handled subjects as

varied in themselves as the mountain climbing of Pius XI, and the 'hurtling Wolverine' that races along the tracks at night where the Hudson flows by Poughkeepsie. The forty-seven pieces range from quatrain to poems of fifty and seventy lines. Among the longer pieces is the startling 'Siege of the Alcazar' in which 'Cadets dance to machine-gun castanets.' Varied are the pictures and able is the hand that paints them in **Mint By Night.** In 'Inspiration,' Father Barrett gently hints at the sacred and almost secret formula of his own work and that of all his fellow singers:

We are so scarred with words and so bemused
By epithets incontinently fused,
That poets are but cripples, till they find
And bathe in some Bethsaida of the mind.

A. McG.

The Family, by Dr. Maria Schulter-Hermkes. The America Press. New York, 1938. Paper cover, 18 pp. $.05.

Pamphlets are always the index of an age. When crises are few and far between, fat books are the rage. When each moment decides the fate of some important principle or institution, pamphlets appear in profuse multitudes. Not all of them are honest or sincere. Few of them, although handy by reason of their size, merit to pass from their first reading into the status of hand-books. This pamphlet deserves that distinction.

Paradoxically enough, **The Family** was never meant to be a pamphlet. Appearing first in *Stimmen der Zeit*, German Jesuit periodical of international reputation, the article was subsequently translated by Edgar R. Smothers, S.J., for the America Press. In substance, the author has recorded in simple propositions a sincere and practical meditation on two small words of Saint John Chrysostom: *ecclesia domestica.* After a brief exposition of the Sacramental character of Marriage, the author describes the position of the home as the cradle of the Church. With these premises established, an inquiry is instituted to discover whether or not the home has failed in its divine function. Accepting the sad record of family disintegration in the modern world, a remedy is then proposed. This section is inspiring and eminently practical—a combination sorely needed but rarely attained.

For the busy preacher, **The Family** will suggest solid advice and a warm way in which to present it. For the ecclesiastical student, this pamphlet is a challenge to plumb the depths of Patristic literature, so rich and so suggestive. For the family, **The Family** should be passed from father to mother and then to sons and daughters.

The translation is excellent on the whole. However, one may notice that success has not been attained in rendering happily the important "key-compounds," that crystallize the author's progress in thought. The pamphlet costs half as much as **LIFE:** is infinitely more worth while.

J. T. C.

My Changeless Friend, (23 Series), by Francis P. LeBuffe, S.J. Apostleship of Prayer, New York, 1938. 58pp. $.30.

It has been said that good things come in small packages. Here is one instance where the adage holds true also about books. Father LeBuffe's diminutive publication contains a fund of practical spiritual advice and much stimulating suggestion. A charming and informal style conduces to pleasant reading. The author writes from intimate experiences that remain as true as the rain, even when used to start or point a moral. Few men can discuss politeness toward God without falling a victim to the Scylla of banality or the Charybdis of namby-pamby pietism.

By design, the book is not to be devoured at one sitting. In an anthology or miscellany of matters spiritual, the *sortes Lebuffianae* method should be followed. A chapter a day keeps the devil away. The "Fringe of Martyrdom" brings martyrdom to the masses, and inculcates attitudes of mind that are disposed to spiritualize suffering in depressions and recessions. This new issue of **My Changeless Friend** keeps unchanged the enviable record of its predecessors.

J. C. B.

A. M. D. G.

VARIA

NEWS OF CHINA

Few documents that have come from China delineate more poignantly the dreadful conditions prevalent there, or picture more completely the Christian courage and confidence in God with which they are being met, than the following circular letter of Father Haouisee, Vicar-Apostolic of Shanghai:

To One and All Who Have Worked During the War Havoc

A short while ago, a tour of inspection was begun not only to estimate on the spot the ravages of the war, but also to congratulate, to thank, and to encourage the men and women who have remained at their posts and cooperated to relieve the general suffering.

The inspection of the damage has been started, indeed, but is, I am sorry to say, far from completed. That office has, however, hindered me from fulfilling more promptly my second duty of gratitude, which is—according to the beautiful expression of Saint Ambrose—"the most pressing of all duties."

I have already written to my priests, but I feel obliged to address a special message to all the religious communities in praise of their magnanimous and warm and gracious charity. For although the heavy losses of the Mission bring me grief, I am not a little consoled to see the devoted interest with which the communities

of religious and so many hundreds of Christian families have carried out the words of the Apostle: "*in provocationem caritatis et bonorum operum.*"

Twenty-five years ago, on the occasion of his arrival in China, Monsignor Paris said to a Superior of a religious house: "My Sister, I have but one wish: to see the beautiful spirit of charity which obtains among all our religious communities flourish and continue." How delighted Monsignor Paris would be now if he could see the shining light of charity still brilliant in these days. It is a great privilege and pleasure to express my gratitude for the hospitality and the devoted care, given by each congregation according to its vocation to the victims of the war.

I may, however, be permitted, after having admired the good fruit brought to fulness under the warm sunlight of charity, to desire that this fruit remain and multiply: "*plurimum fructum afferatis.*"

And how is that to be done? In the first place, let us thank God for the lives He has spared, for the works that still stand, for the current of good will which our labors have everywhere created in favor of the Catholic Church. Then we should keep ourselves more than ever before on the *supernatural level*, in the spirit of our vocation, our constitutions and rules, "in all humility, sweetness and patience, solicitous (as Saint Paul says), to preserve unity of spirit in the bond of peace." In this way, we may be now more than ever, in the actually dangerous state of the Mission, true "lightning-rods" of Heaven.

Secondly, in the vision of faith—and this is the hour *par excellence* for heroic faith—we

should preserve, no matter what happens, a childlike confidence in the Providence of God, knowing that nothing transpires without the will of the Omnipotent God permitting the event or ordering it Himself, whatever it be. Behind all secondary causes there is always God, Who in His own way, known to Him alone, is able to bring order out of apparent chaos, and to draw incalculable good for souls out of the welter of human calamities.

God is, in fact, somewhat like the miller who only allows the water to flow in order to turn his mill-wheel. Frightened by the force and rush of the water, we sometimes fear that everything will be submerged and destroyed. Not at all. The water only grinds the meal. And St. Augustine says: "God is so good, that evil itself serves Him unto good."

And so, in order to display more and more "the true picture of Catholicism," desirous of making this poor world a better place for men, let us continue to give our answer to the dearest desires of the Sacred Heart and to the call of His Vicar on earth, Pope Pius XI. What, then, does our Lord desire most of all, or rather what does He will? For it is a commandment that He has left us. What is in His view the characteristic trait of His disciples, enough of itself to open Heaven? Jesus told us from the time of His first sermon, and confirmed it in the testament before His death: the love of one's neighbor, the love of the poor, of the hungry, the injured, the naked—of all who are in need, without distinction.

And what is the call which the Pope continually sends out as his distress-signal when he sees the plight of poor humanity, shipwrecked on earth? It is a second call to charity, to a cru-

sade of charity, which in sending through the world a current of mercy and love will help mankind to recoup its scattered forces and prevent men from succumbing to woes.

It is our duty, therefore, in order that this fruit may remain and multiply, to enter into this crusade by cataloging, by supporting, and ordering and coordinating as much as is possible our *Social Service* in such a way as to try to cover all Shanghai with a net-work of charity—universal charity, I mean, without any distinction of persons.

I say *Social Service* by design, not of course to distinguish it from the good name of charity, but precisely to bring out the identity, as far as we are concerned, of these two terms, and to prevent the belief that we are neglecting the social side which many seem to place in the most important position.

We refuse, however, to separate our apostolate from our social work. We maintain that spiritual neutrality is here impossible, without of course exercising that indiscreet and injudicious proselytism which a simple regard for persons and consciences prohibits. For we give to *Social Service* all its amplitude and beauty, keeping ourselves from severing what are essentially united, the soul and the body. And we are convinced, furthermore, as has been said, that "social work is that *par excellence* which restores Jesus Christ to the heart of a people."

I have said to *catalogue* our efforts, not indeed as if there were need to limit the scope of human suffering, but only to make known at least our works of charity, and then to circumscribe them from within and without. They should be made known. For they are, thanks be to God, quite numerous. Besides the large organizations

of humanitarian import, like the "Famine Relief Society," in which, thanks to the President of the group, the Catholic Church holds so conspicuous a position. . .we also maintain our own refugee-camps. There are also our hospitals, homes for the aged, dispensaries, and the medical ministrations of the "Saint Luke Association." We have our maternity hospitals, orphanages, institutes for the deaf and dumb, our trade schools and charitable societies, our Saint Vincent de Paul chapters, the "Benevolent Society," our nurses' training schools, our homes for working girls at Lo-kat-se and Yang-tse-pou. There is also—and I make bold to recommend this exercise particularly because it affects those who are afield as well as those who are at home, the strong as well as the sick—I mean, the practice of *house-to-house visiting*. We have also our stations for distributing clothes to the poor, our "bread-lines," our almshouses, our employment agencies, our poor men's libraries—and hundreds of other charitable works.

Now it is imperative that all these works be catalogued: for their purposes, in giving to each one a definite objective, and by studying the means whereby it may be better attained; and for their personnel, by entrusting the charge of the poor to a definite person, to the pastor of the parish *ex officio* as the *Pater pauperum*. . . to such and such a religious or religious community, as the "brother, mother and sister of the poor." We should likewise accustom the children in our schools and the students in our colleges to make sacrifices for the relief of the poor.

In order, therefore, to secure this tangible result, I request each community to be pleased to

dispatch to me a report on what is being done in these matters, and to suggest assistance that could be given.

I have also said that we must *support* these projects. First of all, they must be kept in existence and operation at all costs. This applies to our orphanages and maternity hospitals particularly. We should, secondly, give the preference to these professional people who are engaged in these works of charity. We should likewise be solicitous to direct homeless young girls to our institutes where they may be protected and sustained. We must all try to find work, if possible, for those who are without the means of livelihood.

I have added the phrase, to *coordinate*. I did not do so, I repeat, in order to set down a pattern to which the shape of human miseries must conform, but to integrate our resources, to give to our ministrations a more secure exercise, to make our relief services more orderly, to give the more important works the better care, and to prevent unjust exploitation of our charity by sending suspect indigents to the pastor. It is our hope that our Mission Bulletin, *La Semaine Catholique de Shanghai*, will soon appear to help coordinate these charities. If it had not been for the war, this publication would have already appeared.

Yet, while awaiting the issue of the Bulletin, I rely upon the good will of all—individuals and communities—to point out, for example, such and such a needy family, to warn of such and such a disease, to make suggestions of this kind, and to assume charge of similar work; thus inaugurating a concentration of energies that may become some day a *Central Office of Catholic Aid*.

I have mentioned *individuals* as well as groups, because it is needless to say that my gratitude and suggestions and pleas are addressed not only to religious communities but also to all those men and women who have continually consecrated their time and abilities and money and care to the relief of the needy. I mean the doctors, nurses and orderlies, and all those persons whose names may not be known by their beneficiaries, but are, nevertheless, written in the Book of Life.

To all, in the face of the misery that calls without ceasing upon our generosity, I make this plea: to prove that the true picture of the Catholic Church (as was so clearly shown to us in a conference at St. Peter's Church), portrays the "primacy of charity."

During the course of this war, Catholic Shanghai has written in the sacrifices and devotion of its members a magnificent defense of the Church that all can read and admire. For the love of God and of China, let us all try to append thereto other brilliant chapters in which charity will illumine truth: "*veritatem facientes in caritate.*"

A. Haouisee, S.J.
Vicar-Apostolic of Shanghai

April 17, 1938
Shanghai

American Assistancy

United States: Missouri. An Indian Grammar. A Lakota Grammar, a work of 360 pages, on the Teton Sioux language, has been completed by Father Buechel of the Missouri Province. It is expected that the book will have an excellent sale to universities and learned philological societies. Father Buechel is one of the greatest authorities on the language, and one of the few white men who can speak Lakota fluently.

New York: Auriesville: Knights of Columbus Pilgrimage. On Sunday, Oct. 16, the New York State Council of the Knights of Columbus, in cooperation with the Order of the Alhambra, inaugurated what is hoped to be an annual pilgrimage to the Shrine of the Jesuit Martyrs at Auriesville, N. Y. This pilgrimage was given a position in the yearly calendar of the State Council at the State convention last May. This year's pilgrimage was a complete success, as over 5,500 members of the Knights of Columbus, representing every section of the State, participated in the beautiful exercises on the spacious grounds of the shrine on the banks of the Mohawk River. A special train which left the Grand Central Terminal, at 7 a.m., making stops at Yonkers, Peekskill, Beacon and Poughkeepsie, carried about 750 members of the New

York and Long Island Chapters and from Westchester.

The shrine at Auriesville, which is in the Albany diocese, marks the site of the martyrdom on Oct. 18, 1646, of the great Jesuit missionary, St. Isaac Jogues, at the hands of the Iroquois Indians, to whose salvation he had devoted his priestly life. The other martyrs whose memory the shrine perpetuates, are Fathers Jean de Brebeuf, S.J., Gabriel Lalemant, S.J., Antoine Daniel, S.J., Charles Garnier, S.J., Noel Chabanel, and two lay Brothers of the Jesuit Order, Rene Goupil and John de la Lande. Another honored at Auriesville is Catherine Tekakwitha, the Indian maiden, who, through her holiness, has become known as the "Lily of the Mohawks."

The Rev. James J. Rohan, S.J., the director of the Shrine of Our Lady of Martyrs, designated Oct. 16 as Knights of Columbus day at Auriesville, in commemoration of the 292d anniversary of the death of St. Isaac Jogues.

In addition to the special train from New York City, there were other pilgrimage trains and chartered buses from almost every other part of the State.

The religious exercises at the shrine began at noon with a procession from the special trains up the "Hill of Torture" to the Coliseum, which accommodates 10,000 persons. Here the Holy Sacrifice of the Mass was celebrated by the Right Rev. Edward J. Maginn, Vicar General of the diocese of Albany, who also brought to the pilgrims a message from the Most Rev. Bishop Gibbons, of Albany, thanking the Knights of Columbus for their interest in the shrine and expressed the hope that the spirit of the martyrs would fill the hearts of the pilgrims with a burning love for the Catholic religion.

The sermon at the Mass was delivered by the shrine director, Father Rohan, who spoke in appreciation of the success of the first State-wide pilgrimage of the K. of C. to the Auriesville Shrine. Father Rohan urged his hearers to vote at the coming election for the adoption of proposed Amendments 1, 6 and 8 to the State Constitution, saying that the adoption of these three amendments will be for the best interests of all the citizens of the State.

After lunch the visitors again formed in procession to make the outdoor Stations of the Cross and to visit the Ravine, where there was an address of welcome by the state deputy, Joseph F. Lamb, and a brief address by the state chaplain, the Right Rev. Monsignor J. Francis McIntyre, Chancellor of the New York archdiocese.

The special New York City train left Auriesville at 5 p.m. and arrived at Grand Central Terminal at 9:45 p.m.

New York: Franciscan Chapel at Fonda. About 2,000 persons attended the public demonstration in honor of Kateri Tekakwitha, "The Lily of the Mohawks," which took place at 3 p.m. Sunday, September 11, on the Sand Flats, on the site that was once known as the Mohawk village, Caughnawaga, where in St. Peter's Chapel, Kateri Tekakwitha was baptized on Easter Sunday, April 18, 1676, by the Rev. James de Lamberville, S.J.

The impressive program, arranged by the Rev. Thomas Grassman, O.M.C., director of the Tekakwitha property, was carried out as follows, with H. B. Bush, president of the Mohawk Valley Historical Association, presiding:

National anthem; address by Hugh Flick in the absence of his father, Dr. A. C. Flick, State

Historian, of Albany; address, Congressman William T. Byrne, Albany; address, the Right Rev. Edmund F. Gibbons, D.D., Bishop of Albany, who also unveiled and dedicated a monument to Kateri Tekakwitha, Lily of the Mohawks; address, the Very Rev. Vincent Mayer, O.M.C., Minister Provincial of the Order of Friars Minor Conventual.

The Way of the Cross was conducted by the Rev. Thomas Grassman, O.M.C., and Benediction of the Blessed Sacrament was given by Bishop Gibbons.

The Franciscan Fathers, Order of Friars Minor Conventual, are in charge of the Tekakwitha property. Their residence, known as Tekakwitha Friary, is located in the Western Turnpike about one mile from Fonda.

The move to create a shrine at Caughnawaga in honor of Kateri Tekakwitha, Lily of the Mohawks, was started soon after dignitaries in the Catholic church opened a program to have her canonized as a saint.

Philippine Islands: *An Ateneo Alumnus Dies.* The splendid results of the educational work of the Ateneo de Manila, Jesuit institution in the Philippine Islands, were shown recently on the occasion of the death of one of the younger alumni. The character of the deceased is a certain index of the calibre of the material offered to the missionaries as the object of their apostolic zeal. The appreciation of these traits of character by a fellow graduate proves conclusively both the high achievement that is possible and the great progress that has already been made. As a significant document, the following excerpt from the *Guidon*, student newspaper of the Ateneo, is presented.

HE DIED IN THE MORNING

A Tribute to the Late Atenean

Elpediforo R. Cuna, '34

by Leon Ma. Guerrero, A.B. '35

He was a campus hero who never grew up. He never lost the intense loyalties, the easy enthusiasms, the willingness and understanding, that made him a leader in school. He might have lost them as time went on. Many men before him found loyalty a shackle to vaulting ambition, and enthusiasm the mark of a dupe. But he never went into that uneasy noon and mistrustful evening. He died in the morning.

It is the best way to die, the way he died; suddenly, in his youth. He did not bear much pain nor did he suffer the torture of knowledge and waiting; he did not feel the slow death of corroding age. But I know of few men who can afford to die like that, without a deathbed chance to make their peace. He was one of those, no one ever doubted it. He lived so that he was ready to die: that is the truest praise that anyone can give him.

When we, successively, first heard that he had died—by telephone, by a chance visitor, by a laconic notice on the bulletin board, by the newspapers—not one of us believed it. We hadn't even known he was sick. Some of us had not seen him for weeks. It was a silly thing to do, but all of us thought of what we might have said, and what we might have done, if we had known it was going to be the last time.

Looking at him as he lay quiet on his bed, everybody said the hackneyed thing: "He looks so natural." He did, except for one thing; everything else was there, as large as life, the precisely knotted tie, the close-cropped curly hair, the square face attractively thin. But he *didn't* "look natural." He was so still. . . .

He had vibrated to so many causes: the colonel, marching smartly before the bugles and the drums; *Flambeau*, growling sentimental speeches of the Emperor; the jumping jack, twisting a thin blue body in the hysteria of a championship game; the debater, in a starched white jacket, opening his arms in a favorite gesture, or leaning forward slightly, right fist against the breast; the editor in sweat-soaked shirtsleeves bringing out a bedraggled issue after the fire of '32.

He missed all these things with a sharp melancholy after he left the Ateneo. That was another way that this campus hero never grew up. The rest of us, after a time, did not miss overmuch the razzle-dazzle and the power we had had for a carefree time in the miniature world of college. But these things were his whole life; they had been his whole world for more than a decade, a familiar admiring world, and he found it hard to leave

it. It is a difficult and a tragic thing for a king among men to start a new life as a laboratory assistant in overalls.

I am not saying this in deprecation, but in an attempt at understanding. I could not deprecate if I wanted to, because he was making good in the world outside. But it is true that he was unhappy; he was warming himself at a fire that was already lost. He could still be concerned over the discipline of the battalion, when most of us didn't even know who the commandant was, or that there were two cadet corps. He went to every game; he took off his dignity like a coat and led the cheering in that decisive play-off with La Salle. If he had lived long enough, he might have sat in his office one day, and worried about a bill of exceptions while Ateneo lost a half-won championship.

But he never grew up; he was lucky that way.

To us who were his closest friends, he was more than colonel or cheerleader. He was—one might say—a common denominator. He was the only one among us to whom any of us could talk, and expect and get, understanding and sympathy. It is natural to forget or ignore the defects of the dead. But he had few; trying to think now, dispassionately, frankly, I can put down only an occasional impatience with stupidity, a certain arrogance of knowledge.

But his greatest virtue was his greatest defect—his enormous loyalty. His friends were the best men in the world; his wife, the prettiest, the most devoted; his son, the healthiest and the handsomest. He resented the slightest word against them as he would not have resented it if it had been said against himself. He praised his friends extravagantly behind their backs, although he did not hesitate to criticize them to their faces. It was an uncompromising thing, this loyalty of his; it was like a sword, bright with the morning. It as perhaps a lucky thing that he died in the morning, and not in the revealing noon.

He had a great heart, and he died of it.

Other Countries

Canada: Visit of the Apostolic Delegate. On October 28, 1938, the Scholasticate of the Immaculate Conception tendered a reception to His Excellency, Monsignor Antoniutti, Apostolic Delegate, in the name of the two Canadian Provinces. A full program made the dinner and re-

ception an enjoyable affair. Father Provincial expressed the sentiments of the Society toward the representative of the Holy See, and read a report of the principal activities in which the Canadian Jesuits are engaged.

The Apostolic Delegate described most tenderly his close connections with the Society in Suchow and in Spain, and left an exhortation along with the Apostolic Benediction: "In the name of the Pope, I thank you for the services you are giving to the Church; in the name of the Pope, I commend to your zeal the need of increasing your activity and of expending still greater efforts, if you do not wish to share in your own land the miseries that have blighted the life of the Church in other countries."

Belgium: *Jesuits in Military Barracks.* On August 16, 1938, 29 Jesuits began their period of military training prescribed by the government; 14 Scholastics and one Coadjutor-Brother from the North Province, 13 Scholastics from the South Province, and one Scholastic from the Province of Champagne.

All the seminarists or religious who are called to do their military service assume posts in the Ambulance Corps of the army for a period of 12 months. Their function, in time of war, will be to assist the wounded and to administer "first-aid." The students are practised in this work in an instruction camp for "stretcher-bearers" and "ambulance-aides," called the *Cibi.* The stretcher-bearers, although a part of the regular army corps, do not carry arms. Furthermore, they are not even shown how to discharge a rifle!

The training of the *cibistes* is founded on a curriculum of study courses and much clinical practice. The classes in medicine, conducted by a lieutenant in the Medical Corps, teach them the functions of the First-Aid Division during war time. A basic survey course of human anatomy is linked up with instructions on methods of preventing and checking contagious diseases. The *cibiste* is also expected to know the ordinances of the military authorities that pertain to his office. Drill and calisthenics limber the student's muscles, while laboratory bandage-exercises and dummy stretcher-bearing prepare him directly for rendering service to human suffering. During field manoeuvres and hospital interneships frequent occasions are offered to all to become more familiar with the duties of their rank and more expert in the performance of them.

Every evening, from four o'clock on, these "religious in the ranks" are at the disposal of their ecclesiastical superiors for the supervision of their intellectual and moral education. All the seminarists and most of the religious from other Orders and Congregations are engaged in their course of theology, usually in their second year. Ours are engaged in the second year of their preparatory studies, and at the termination of the year at camp, present themselves before the Central Examining Board at Bruxelles for a degree in Classical Philology.

Exercises of piety are well provided for. In the morning there is a half hour of meditation, followed by Mass (in recitative), and the customary thanksgiving. At noon, there is the examination of conscience. In the evening, recitation of the Rosary, followed by Benediction. Before retiring, the second Examen and night

prayers. Twice a week, immediately after night prayers, a short instruction is given as subject-matter for the morrow's meditation.

Such a regimen provides a solid preparation for the apostolic life. It brings to the fore the three components that go to make up the life of the priest: the life of prayer, the life of study, and the life of action. Its purpose is to inspire each one of these three activities with the spirit of divine grace, and thus prepare each student to become and remain a fit intermediary between God and souls.

Belgium:Leagues of the Sacred Heart. During the last 30 years devotion to the Sacred Heart of Jesus has been extended in a wonderful way in the Flemish districts by means of *Leagues of the Sacred Heart*, affiliated with the *Apostleship of Prayer.* The Directors of Leagues of the Sacred Heart realize that the eyes of the whole world are fixed upon them. At Rome, the central office of the Apostleship of Prayer, countless priests from every country are seeking advice on the best means of working effectively for the sanctification of men, and have been studying seriously the results attained in some quarters.

As a matter of sober fact, the spiritual life of the men in the Flemish sections has been profoundly changed for the better because of the Leagues. In 1937, for example, almost 300,000 Catholic men (290,295 to be exact) were enrolled members of the Leagues. However, the real life of these men is more impressive than the statistics of their piety. Every month, in 1612 parishes, more than 200,000 men receive Holy Communion. They approach the Holy Table,

conscious that they are participating thus in a public exhibition of reparation to the Sacred Heart.

The success of the Leagues is almost miraculous. Parish priests realize how difficult it is to get grown-up men to receive the Sacrament of the Eucharist frequently. It is almost incredible that during the last 20 or 25 years, in some 1500 parish churches, the number of monthly Communions has increased more than one thousand percent!

Whenever Ours suggest to a parish priest the foundation of a League center in their church, the same objection is always given: ". . .my parish is different; the men will never change from their old ways of doing things. . ." The Sunday for the first group Communion is always awaited with fears and impatient apprehensions by the pastor and the Jesuit organizer. But it is always a success, a parish event beyond all comparison. One pastor wrote: "On the Communion Day for the men of my League unit, not a single lady in the church could read her prayer-book. All eyes were fixed on the men, massed in the front pews, and then advancing in serried ranks to the Communion rail."

These men, certainly, have no fear of missing their Easter duty. They communicate, furthermore, in great numbers on all feast days. All of them receive the Blessed Sacrament twelve times a year, at least. And the parish priests keep asking themselves what would have become of their parishes without this blessing from the Sacred Heart. Some go so far as to say that, without the Leagues, their male parishioners would have neglected their Easter duty.

The organization of the Leagues makes them fundamentally parish units. Each parish priest

manages his own group. The general Secretaries merely offer suggestions and render assistance. Each League develops its own band of energetic Apostles, who are in large measure responsible for the life and success of the unit. These volunteers recruit new members, distribute memorandum cards, and investigate the causes of slackness. These 16,800 Directors contact more than 250,000 men each month.

At the League Communion Mass, the members are usually privileged to hear a sermon on the monthly intention of the Apostleship of Prayer. The same subject is also previously explained to the Directors at their special meeting, as well as in the monthly *Bulletin*, edited by the General Secretary. 84 Days of Recollection, held in 1937, brought together about 150 Directors for each series of conferences.

One of the more splendid results of the League is the official consecration of the city or village to the Sacred Heart. At Hasselt, Courtrai, Grammont, and elsewhere, the preparation for this ceremony, the general communion of the entire population, and the magnitude of the demonstrations surpassed all expectations. Thanks to the Leagues, West Flanders and Limbourg are officially consecrated to the Sacred Heart.

The Leagues were also the first groups to organize public pilgrimages for their members. The pilgrimages to Rome have created a profound impression. In 1935, the League members took part in the Triduum Masses at Lourdes; in 1938, more than 500 members of these units were numbered among the 1000 Belgian pilgrims to Budapest for the Eucharistic Congress.

Powerful "crusades" have been inaugurated by the Leagues for a more perfect Christian life.

This year, the big objective is "The Return to Sunday Mass." More than 200,000 pamphlets on *The Observance of Lent* have been sold. During the recollection days in 1937, 12,000 pamphlets on *Extreme Unction* were distributed. The current aim is to assure a more intelligent understanding of the *Canon* of the Mass. A large, instructive placard is being prepared for this purpose.

The Leagues are, of course, a supernatural work. They require the special assistance of God. Prayer is necessary above all. Four times a year, a bulletin of four pages, entitled: *Orate Fratres*, is sent to some 1200 convents in the Flemish area. Besides an explanation of the need for prayers, the publication also lists the latest statistics. Similar progress has been made along the same lines in the country of the Walloons.

Japan: *Tokyo*: *Silver Jubilee of the University.* The Catholic University of Japan can now look back upon 25 years of activity, rich in blessings. When the project was first founded, no one could foresee that the work would succeed so quickly. One may say today that the University has, in the broad and large, good students. The number of Baptisms among them increases from year to year. The academic prestige of the institution is more and more recognized and applauded.

The new publication, *Monumenta Nipponica*, has drawn in a special way the attention of the educated elite. The second part will appear soon. Progress on the forthcoming *Encyclopedia* is very satisfactory. A short time ago Father Kraus received a second personal letter of

grateful recognition from the Holy Father.

A Japanese secular priest, who has taken over the publication of *Kattoriku*, a Catholic journal, has asked for one of Ours to assist him. Father Dumoulin has been appointed as a so-called "committee member" of the organization.

. *Spain*: *Ours at the Front and in the Rear-Guard.* In the Province of Leon (as in many other liberated areas also), Ours are conducting missions in the country districts with the same high attendance records and fruit for souls as was customary before the outbreak of hostilities.

In the Aragon Province nine or ten Fathers (exclusive of those engaged as Chaplains in the Army camps), exercise the office of pastors in towns recently liberated from the rule of the Reds. In all of these centers the former parish priests, together with many of their flocks, had been barbarously butchered. Our Fathers operate in one large district, in order the better to coordinate their activities under one Superior, and to render to each other reciprocal assistance.

In connection with the ministry among the soldiers, it may be said in general that almost all of the officers give a magnificent example of manly virtue to their troops. Very many of the young captains and lieutenants, who have been graduated from the Nationalist Military Academy since the outbreak of the war, have reported to Father Ponce de Leon (whom they had as Spiritual Father during their course), that they are eager and zealous to inculcate the same gentlemanly piety in their subordinates as he gave to them in the military school.

All of Ours are likewise pleased to see the

good results of the training in our colleges and sodalities before the war. For almost all of the young commanders are either alumni of our colleges or enrolled as members in our sodalities.

Universal approbation is given by officers and troops to the heroism of Ours who do not capitalize on leisure nor avoid danger. Ours exercise their ministries without relief and with commendable energy in the front lines. Ours also hold frequent chats and conferences with the soldiers on their religious obligations, on confession and communion. Bivouacs and barracks become temples for confession. Mass is regularly celebrated, frequently at great danger to life and limb. No wounded soldier has ever seen a Jesuit refuse to assist him, no matter what the danger. When stationed behind the firing lines, Ours employ their free moments in instructing the uneducated, and in organizing into effective Catholic Action groups those persons whose previous training qualifies them for successful leadership.

Prisoners in concentration camps are diligently cared for. The Tertian Fathers of the Province of Leon have brought aid to more than a thousand such prisoners of war. Sunday Mass is celebrated regularly. Lectures and conferences are frequently attended by 400 or more willing listeners. More than one hundred of these unfortunates have returned to the Sacraments. Others have refrained from doing so, they say, from fear of reprisals. On the Island of Majorca, Father Joseph Marzo, Superior of the residence there, has not only reanimated the spiritual life of the entire population, but also received from them on the Feast of St. Joseph a beautiful testimonial of their gratitude for his labors in their behalf.

Some of Ours have joined the duties of teaching in the Colleges with the active ministry among the soldiers. Father Francis Segura has in this way brought into the Church two captured members of the International Brigades: one, a Russian schismatic, the other, a Hungarian Protestant. A Jew, a Greek, and an Arab are now under instruction. Not content with the apostolate of the spoken word, this same Father has also inaugurated a literature distribution service. Assisted by the troop commanders, military chaplains, and by Our Brothers who are serving as ambulance aides, he has sold or distributed during the past few months 200 copies of the Life of Christ, 1500 books on Catholic dogma, 9750 paper prayer books for soldiers, 3600 Sacred Heart badges, 200 apologetic pamphlets, 640 novels and other recreational readings, and 17,000 religious pamphlets.

The better classes of soldiers are eager to spread this missionary work among their comrades in arms. A certain member of the *Tercio*, after he had purchased a Life of Christ and saw that one of his companions was piously envious because he was unable to buy one too, immediately bought a copy for his fellow in the ranks. Another soldier purchased twelve copies for distribution among his trench-mates. Father Segura has also founded a circulating library for soldiers at the front, and collects boy magazines from the students in our schools to be forwarded to the poor children who were carried away to other lands by the Reds.

Missions in the Asturias. The inhabitants of the Asturias are men of stark and ancient faith, fully the equal of their heroic ancestors who re-

claimed their homeland from the domination of the Moors. However, at the beginning of the century, the socialists and communists, wishing to establish in this region a firm base of operations throughout the rest of Spain, succeeded somewhat in corrupting the hearts of these simple people with a savage hatred of religion. It is necessary, now, to restore to these villages the clean, pure vision of their ancient faith.

On May 22, 1938, four of Ours went to La Felguera, a town of some 14,000 inhabitants, engaged in mining and refining ore for the metal mills located there. About 4000 people attended the mission. The general services were held in the theatre, because the Church in the town had been gutted by incendiaries. Every morning at dawn 1400 people held a procession through the town, reciting the Rosary aloud. On Friday, after dark, almost 4000 villagers, with lighted candles, made the Stations of the Cross. About 350 men received the Sacraments; a small number, indeed, when compared with the total population, but the others are well disposed and should respond to a more careful instruction.

When the missioners were about to leave the town, the entire populace gathered at the ruined Church, where a public address system had been erected. After the Rosary and hymns, the parish priest and the Jesuit Fathers addressed the people. The whole village formed a guard of honor for the departing Fathers, and while saying their farewell once again at the edge of town, two small boys ran up to them and asked to become priests to help their townspeople. The children, who had been frightened by the barbarity of the communists, cried when they lost

the kind Jesuit Father who had conducted their special mission services.

A second mission was given with the same success at Sama. The third assignment was the village of La Nueva, where the coal mines are the deepest in Spain. The homes of the workers are not grouped together in a village, but spread over the hillsides near the mine shafts. Rumor had it that this district was the most lawless of all. One townsman there had killed more than a hundred innocent persons with his own hands. The people, therefore, were startled at the courage of our Fathers who refused the armed guard that was sent to them for their protection.

One Father arrived first with some nuns as catechists to prepare for the Mission. He conferred with the mine officials and secured from them the promise to construct an altar. A certain pious workman, who not only miraculously escaped murder but had also managed to rescue some images from the burning church, brought them forth from hiding to decorate the improvised chapel.

On June 5 the missioners arrived. About 400 lads came to escort the Fathers into town. The miners, covered with grime, looked on with surprise at the magnitude of the demonstration. When the Fathers announced that Mass would be celebrated in the town on the next day, and that a solemn procession in honor of the Blessed Virgin would be held through the village, the men visibly showed the delight that was in their hearts.

The altar had been erected in a small drugstore in town. After Mass had been celebrated, the congregation was informed that Jesus Christ would remain there in the tabernacle. The number of those who wished to stay in vigil

before the Blessed Sacrament was so large that a rotation cycle had to be arranged by the priests.

Although many had to come a long distance, some five or six miles on foot, the mission services were regularly well attended. The miners who worked the night shift requested that a special service be held for them. Thereafter, just before sundown, conferences were held at which they alone attended.

The Fathers had promised the people that if they made the Mission well, the Bishop would come to administer Confirmation. When the Mission was concluded, the promise had to be kept. The arrival of the Bishop so pleased these simple people that even those who were scheduled to work on that date, forfeited the day's wages in order to be present. They built an arch and decorated it with boughs and flowers. When the town officials desired to dispatch a platoon of police to protect the prelate, the miners requested that the safety of the Bishop be left to their own care and devotion.

The Bishop was deeply touched on his arrival to see the immense throngs of women and children out to meet him. He was particularly gratified at the sight of the 300 miners—still black from the coal shafts—looking up at him. The miners asked him for a permanent chapel and regular Sunday Mass.

During the course of the Mission Ours went down into the mines and rode the shaft elevators; visited the hovels and tended the sick and diseased poor whom the village doctor refused to succor. All this display of charity made a deep impression on these rough and impoverished folk of the Asturian mines.

Spain: Decree of Restoration of the Society.

We are glad to be able to reproduce the Official translation of General Franco's Decree of Restoration.

STATE OFFICIAL BULLETIN No. 563, May 7, 1938
GOVERNMENT OF THE NATION: MINISTRY OF JUSTICE DECREE

The secret forces of the revolution in their incessant labour for the destruction of Spain, again made the worthy and most Spanish Society of Jesus the sure target of their hatred, by decreeing its dissolution on January 23, 1932, in a law promulgated, according to the preamble, to carry out article twenty-three of the Constitution which, far from expressing the wishes of the country, embodied, in the shape of legal precepts, the dictates of the Lodges that are irreconcilable foes of the great Spanish Nation.

One of the principal parts of the glorious reawakening of Spanish traditions is the restoration of the Society of Jesus, in its full rights, and this for several reasons. First, to atone adequately for the injustice done to the Society of Jesus.

In the second place, because the Spanish State recognizes and affirms the existence of the Catholic Church as a perfect Society in full use of its rights, and therefore must also recognize the legal personality of the religious orders canonically approved, as the Society of Jesus has been since Paul III and again by Pius VII and his successors.

In the third place, because the Society of Jesus is an eminently *SPANISH* order and of vast world-wide character which made its appearance in the zenith of the Spanish Empire and took a great part in its vicissitudes, for which reason, by happy coincidence in history, its persecution inevitably goes together with progress of Anti-Spanish movements.

Finally, on account of its vast educational contributions which have done so much towards the greatness of our country and towards an increase of the scientific store of humanity, wherefore, Menendez Pelayo called its persecution "a death-blow for Spanish culture and a brutal obscurantist attack against knowledge and human letters."

For all these reasons, on the proposal of the Minister of Justice and after previous deliberation by the Cabinet Council,

I ORDAIN:

Article One. The Decree of January the twenty-third, 1932, on the dissolution of the Society of Jesus in Spain and the forfeiture of its possessions, and all the laws, whatever their nature, dictated as a complement to them or for the execution of the said Decree, are totally abolished.

In virtue whereof, the Society of Jesus has full legal personality in Spain and may freely carry on all the ends proper to its Institute, and remains, as concerns property, in the situation it possessed before the Constitution of 1931. . . . .

And this I do ordain by the present Decree, given at Burgos, on this third day of the month of May, of the year of Grace, One thousand, Nine hundred and Thirty-Eight.

(signed) Francisco Franco

The Minister of Justice

(signed) Tomas Dominguez Arevalo

England: Jesuits Learn of Their Origins.

In connexion with *Farm Street Church* we reproduce this extract from *The Tablet* (October 29th, p. 574 b): "*Feathers in their Birettas* —'The Jesuits are originally a savage Indian tribe, who emigrated very early in history to Spain via Arabia, and settled down in Northern Spain where they were made Catholics. For their savage and unscrupulous fierceness the Popes took them into their service as the Church's vanguard. How disastrous they proved for Germany is clearly shown by the historical fact that it was the Jesuits who urged Charlemagne to the merciless massacre of the Saxons at Verden.' (Extract of a lesson in a labour camp in Nazi Germany, sent on to me from a letter of a young German there.) So over the Farm Street confessionals should be

placed the real names, Big Chief Laughing Dogma, and Great Chief Whacking Penance."

India: Increase of Jesuit Missionaries

In India and Ceylon the Society has now the "Missions" of Galle and Trincomalie in Ceylon and those of Ahmedabad, Bombay, Calicut, Goa, Madura, Patna, Poona and Ranchi in India. There has been a large increase in the ten years from 1925 to 35:

Priests	*Students*	*Lay brothers*	*Total*
526	181	125	832
674	368	157	1,199

The increase is 43.6%. There are novitiates and juniorates at Hazaribagh, Eranhipalam and Shembaganur, a philosophate at Shembaganur and two theologates at Kurseong and Poona. All these houses are well-nigh full. This remarkable growth is therefore likely to continue. It will be only in keeping with the needs, because the Jesuit Missions in India contain many million inhabitants, chiefly in Bengal and Bihar.

The growth of the Society of Jesus in India and Ceylon and its total growth in the whole world may be summarized thus:

Jesuit Members	1925	1935	*Increase%*
India & Ceylon....	832	1,199	43.6
The World.....	19,176	24,732	29.0

France: The Parish Supply-Service. In 1935, Father Ranson decided to take a group of young people along with him during Holy Week to Bouvigny, near Lorette, in order that Holy

Week in conjunction with the 19th Centenary of the Redemption of the human race might not pass unnoticed in this small village without a priest to serve its needs.

In 1936, the village of Ligny Thillot, near Thiepval, in the Somme, where the assigned priests have five, six and eight parishes to attend, was chosen as the object of their zeal. Faced with these examples of a general condition, the Fathers developed the idea of establishing a regular supply-service for the needy centers, first for Sunday Masses, and then for feast day celebrations. In 1936, during the summer, Father Ranson visited Thiepval every Sunday, accompanied by some young industrial workers from the North. In this way several new parishes were added gradually to their schedule.

The plan has no gigantic official organization. During the early part of the week, a central bureau secures by telephone the needs of the districts of Lille, Roubaix, and Tourcoing. Then the problems of distribution are solved on a small chart, indicating the parishes to be supplied, the priests free to serve them, as well as the kind benefactors to arrange for the transportation. These generous persons need no exhortation to perform their courtesies faithfully in all kinds of weather. Some of them drive more than twenty miles every Sunday. The only limits put upon this service are the varying numbers of priests who are available to fill the posts where they are needed. Some zealous priests cooperate regularly every week; others every two weeks. Most of these volunteers repeat at the same parishes. These steady helpers make it possible for the Parish Supply-Service to maintain a consistent schedule of operations. How-

ever, a large part of the body of assistants must be recruited from priests whose itineraries bring them for the moment within the needy areas.

The Parish Supply-Service has been responsible for more than 2000 Masses, celebrated in 75 parishes. The average Sunday Masses number twenty-eight, celebrated in rotation in 44 different villages. In order to allow the faithful to participate more actively in the Holy Sacrifice, the priests are accompanied usually by a fellow cleric or layman who gives instructions and leads the hymns and recited prayers. Catechism classes are organized; liturgical cermonies are improved, and in general the more abundant spiritual life of the parishes is restored. The "moral" benefits of this substitution plan affect both the congregations in question as well as those who seriously cooperate in its work. At Saint-Acheul, Amiens, the Tertian Fathers manage their own independent supply-service, providing for regular ministrations to 25 parishes by 18 Jesuit priests.

France: *Translation of the Body of Father Petit.* After the *processus informationis*, under the direction of Monsignor Coppieters, had been brought to completion and approved at Rome, the process of beatification of Father Adolphe Petit was officially begun, and is being carried out by the theologians appointed by the Holy See.

During or after this process it is required that an official "identification" be made of the remains of this servant of God, usually accompanied by a translation of the body to a new site of sepulture. This ceremony took place at Tronchiennes on September 11, 1938. Much holy

interest was aroused concerning the exhumation of this man of God, buried there on May 20, 1914.

At nine o'clock in the morning, the procession of Fathers and Brothers in the community formed in the lane of linden trees, planted long ago by Father Petit, and down which his body had been carried to the cemetery. The procession moved slowly to the chant of the *Benedictus*. Father De Kinder, Vice Postulator of the cause of Father Petit, Father Miccinelli, Postulator General of the Society, Father Rector, Father Provincial, Father Vicar-General, Father Moyersoen, Superior of Calcutta as the representative of the Provincial of the South of France, Father Laveille and the Viscount Davignon, biographers of Father Petit, closed the rear of the line of march. Behind them came Monsignor Coppieters, with black cope and white mitre, and the groups of ecclesiastics who formed the official tribunal, together with the doctors and certified witnesses. The lane was crowded with devoted friends of Father Petit, assembled in large numbers in spite of the lack of publicity for the ceremony.

At the grave the Canon Callewaert promulgated the prohibitions forbidding anyone to remove no matter what relic of the esteemed Father Petit. Thereafter, the heavy stone was removed and Monsignor Coppieters blessed the open tomb. While the *Ecce quomodo moritur iustus* was intoned, the coffin was raised and carried on the shoulders of six Fathers and Brothers, leading the way back to the house.

In a room within cloister the authorities and the sworn witnesses proceeded to the official recognition of the body. After the medical examination, the body was clothed in a new habit and

surplice. The head and shoulders were covered with a shroud, allowing only the upper forehead to appear. The corpse did not exude an unpleasant odor and was almost mummified.

The mortal remains of Father Petit were placed in a new coffin, enclosing the older one. Towards noon, the open casket was exhibited in a parlor where the public was privileged to pay their respects. Shortly before one o'clock in the afternoon, the doors were closed again, and the coffin shut and sealed in the presence of the officials and witnesses. The body was carried to a new resting place in the chapel of St. Joseph. After a sermon in which Monsignor Coppieters eulogized the virtues of Father Petit, the community and assembled guests chanted the *Te, Joseph* and the *Magnificat*.

Egypt: Official Praise Given to the Society. The Egyptian Ambassador to France, His Excellency, Fakry Pascia, presided at the annual Distribution of Prizes to the students of the College of Saint Aloysius Gonzaga in Paris on July 9, 1938. The Ambassador's son is enrolled as a student there. The diplomatic representative delivered an address on that occasion in which he emphasized the benefits of Jesuit education:

> . . . From the time of its foundation, the Society of Jesus has never ceased to diffuse over many centuries and throughout all nations the principles of right morality and the foundations of correct citizenship. The wholesome influence of the Jesuits has been particularly fruitful in the Nile valley. Hundreds of educated leaders, officials of the state and influential personages, alumni of Jesuit colleges, have rendered their services to the Chief of the Government in his efforts to better the ancient land of the Pharaohs. . . .

It was of particular interest to hear the Ambassador recall that during his first tour of Spain he had visited the castle of Loyola, home of the

Founder of the Society of Jesus. Stress was also laid upon the cordial relations which have always existed between the sons of the Society and the adherents of Mohammedanism:

> . . . . This traditional friendship between the Founder of the Jesuit Order and the Chiefs of Islam has been repeated through the centuries, and has been instrumental in the education of our intellectual élite. . . .

Argentina: *Labor School at Asuncion.* A night-school for workers has begun to function, thanks to the good will of some young Catholics who have volunteered to act as instructors under the direction of the faculty of the College of Christ the King. The evening school curriculum embraces the following subjects: reading, writing, penmanship, business arithmetic, and useful collateral branches. It is hoped that in the near future courses in typewriting will be offered.

Related to this project is the foundation of the *Sociedad Obrera de Cristo Rey* (The Workmens' Club of Christ the King). The purpose of the group is to provide decent and wholesome recreational facilities for the laborers. Books for reading, games for amusement, a radio and other musical instruments are calculated to keep the men away from centers where the virus of communism is injected in pleasant ways. It is hoped that the expanding enrollment of the night school for workers will assist the club in recruiting able members and good leaders for their fellows.

A. M. D. G.